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64 Richards Street

Salt Lake City


Vol. 24

October, 1911

No. 11

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THE CHARACTER BUILDER

A Human Culture Journal for Everybody

Application made for entry as second-class mail matter, at the Salt Lake City Post Office.

VOLUME 24.

OCTOBER, 1911.

NUMBER 11.

MIXT TEMPERAMENTS



By Dr. J. T. Miller, Lecturer on Eugenics
at the Pacific College of Osteo-
pathy, Los Angeles, Cal.

In speaking of a person as being of the motor, or cerebral or nutritive temperament it does not indicate that he has only the one temperament, but it means that the organs upon which the motor or any other temperament is based predominate over the other organs of the body. No person has the one temperament only, but in many persons one or two systems of organs predominate greatly over others and give a decided physical type.

In the picture accompanying this article the young man facing the reader is motor-mental type; the other one is mental-vital or cerebral-nutritive as the cerebellum and nutritive organs predominate in his organization. The young man facing us is more

aggressive, persistent, and determined, the other deliberate in judgment and a careful advisor.

The young man facing us has the high crown, prominent brow characteristic of the motor type, but the other organs are strong enough to give him physical and mental force. He is inclined to analyze principles for himself and when he reaches a conclusion he is quite positive in his views; he is not easily turned aside from any course upon which he has decided. He is ready to debate the question.

The young man whose profile is given at the right weighs matters very carefully before acting and feels sure that he is right before he proceeds. There is a good blending of the various intellectual powers giving him good adaptability in study or work. The nutritive organs being well developed he recuperates very quickly if for any reason

his vitality is lowered, but he is not as robust as his associate in the picture and would not stand the hard knocks of pioneer life as well. Both have executive ability but show their strongest tendencies in different directions.

There is no noticeable defect in the vitality of either of these young men; with reasonable observance of hygienic law they should be able to do more than a medium amount of work, mentally or physically, without endangering their health. The young man facing us has more aggressiveness and self-reliance than his associate but may not weigh a question so carefully before acting. Both are better adapted to business, science or other practical, active lines than for the fine arts.

As there is no opportunity to take physical measurements or to give a personal examination of these two young men the photo is the only means of securing data for the suggestions and the task is more difficult.

These young men are quite careful observers of human nature themselves and would enjoy studying character signs if they would give attention to the study.

SCIENCE OF LIFE AND REPRODUCTION

Perfection of every form of life seems to be God's purpose in creation; and the law of sex the method by which it is to be attained. Sex is defined by Abbott Kinney "A differentiation in living things that, by a specialization of the reproductive function, has made improvements in life possible, that without it never would have occurred." Scientists have taken advantage of its law, and greatly improved various forms of plant and animal life. The beautiful white Shasta daisy, and the Santa Rosa rose, the Burbank potato and the pomato, the seedless and stoneless plum, and the plumcot, all of which were originated by Luther Burbank, are only a few examples of what can be accomplished by a wise and careful application of this law. Of all the creations of the "plant wizard," perhaps none is destined to be of greater commercial value to the world than the new,

thornless, edible cactus. On its family tree are a number of cacti from different localities, most prominent among them being the *Opuntia*, of our own country. After a long process of most painstaking crossing and selection, this new cactus was produced. Like all others of its genus, it is hardy and tenacious of life, capable of being grown on the arid desert, although thriving more luxuriantly on fertile soil, peculiar, however, in this respect, that it can be used as food, both for man and beast, as it is thornless and has no spicules. Tests have recently been made to ascertain its food value, and the fact has been revealed that cattle, having been fed as other cattle, and yielding thirty-eight quarts of milk daily, when fed on this cactus increased their daily supply to fifty-eight quarts.

The power of careful selection and crossing is also apparent in animal life, for we see the wildcat succeeded by our gentle, fireside-loving puss; the bovine of ancient days by the fine Holstein or Aberdeen cow; and the untamed steed roaming over the Arabian plains by the swift, trained racer or the docile family horse.

If such wonderful results can be obtained in plant and animal life, why not in the human species, where the same law of reproduction governs? Cannot man and woman, thru a wise selection of a life companion, for the purpose of establishing their homes, accomplish much toward giving to their offspring a good physical, mental, moral and spiritual inheritance? We know that "like begets like." Valentine, in his natural theology, says: "The life germ of each builds after its own kind. That of the eagle builds only an eagle. That of the robin constructs a robin." The life germs of a person are being constantly secreted. The question comes up as to what kind of germs are being built; what material is being put into them.

Darwin thought that the germ cell was composed of minute portions of each anatomical cell of the body, but nearly all modern students have discarded the theory that heredity has only a physical basis, some of them believing that the most potent factor in heredity is the psychic nature.

It is the opinion of Professor N. N. Riddell, who has made a very thoro study of reproduction, that each cell of the body has a psychic basis; that is, each cell has its own life, its own function to perform; that this cell can grow and develop; that its power to perform its peculiar function increases as it is exercised; that the psychic basis of each cell sends its representative to the germ cell; the germ cell, therefore, with its anatomical basis, consisting of representatives from all the various psychic units. If such is the case, it can readily be understood that one's desires, purposes, ambitions and efforts, affect in a very marked degree, the germ cell, or the life principle, of the individual.

It has been demonstrated in hundreds of cases that prospective parents can, by putting themselves thru a course of training, accomplish great results for their offspring. By leading the simple life, they can lay the foundation for physical health for their posterity, which is the first requisite of a good inheritance. They will abstain from narcotics and alcoholic beverages; discard tea, coffee, and stimulating foods, such as meats, pastries, pickles, preserves, rich sauces, and live, as far as possible upon cereals, fruits, nuts and vegetables, the ideal food for man. They will insure a good circulation by breathing deeply of God's pure air and exercising regularly and systematically. In order to obtain the best results, they will be happy, hopeful and cheerful always, rising above the emotions of fear, anxiety, anger and jealousy, which weaken and poison the system. They will desire mental calibre for their offspring; therefore they will strive, in every conceivable way, before conception to strengthen their own perceptive faculties and powers of memory and reasoning. If there is a special vocation which they desire that child to follow, they will put themselves in training along that line, thus fixing the bent of the child's mind. Industry, perseverance, honesty, courage, sympathy, generosity, love for their fellow men and reverence for God are traits of character which they feel that their children must possess. Therefore they think much on these qualities, and

strive earnestly to attain them, for the more intensely they think on these characteristics, the more sure they are to impress them indelibly upon the developing mind of the child.

Professor Riddell, in "Heredity and Prenatal Culture," cites the case of a man who planned to see what physical training on his part would do toward giving a good physical inheritance to his future offspring. With that end in view, he put in an hour's work daily, in a gymnasium, at the end of which time the initial of a new life took place. This child, a boy, had a remarkably strong physique, as well as a healthy mind. At the age of a few months, he suspended his weight from a bar, and performed other feats showing superior muscular power.

Professor Riddell also tells of a Baptist clergyman and his wife, who, before the inception of a new life, put themselves in mental training that their first child might be an orator, the mother continuing her training during gestation. The child is a natural orator, as desired, at the age of thirteen displaying exceptional powers.

They entered into a second course of training, that their second child might be a musician. This child, a boy, has unusual talents. At the age of five years he could play upon twenty different musical instruments, and could reproduce simple melodies after hearing them but once.

The fact that acquired characteristics can be transmitted, vests parenthood with wonderful powers and privileges and weighty responsibilities. It is a great reserve force that God has provided, upon which parents can draw when preparing to enter upon life's highest and noblest labor, that of creating life.

There is another great reserve force in parenthood, and that is the power of prenatal culture and impressions on the part of the mother during gestation. It has been demonstrated by Prof. Elmer Gates, a renowned scientist of Chevy Chase, Maryland, that depressing and evil emotions, such as anxiety, fear, anger and revenge, produce in the body secretions that poison the blood and retard cell growth, sometimes even producing abnormalities; but that uplifting emotions, such as trust,

hope, love and sympathy, produce secretions that are nutritive. If, during the period of gestation, when the different organs of the child are forming the mother, thru cherishing some depressing or evil emotion, throws into her blood a poison, she will feed the child with it, and thus retard the growth of the organs which are beginning to develop. But if, on the contrary, she harbors emotions of a high order, she throws into her blood a nutritive product which tends to produce complete growth of all the organs of the child.

The influence of the mother's emotions reaches back to a period previous to gestation, when the egg cell is forming and developing in her body; and the father's thots and emotions exert a potent effect on the child life during the time that the sperm cell is forming and developing within his body. Professor Gates says: "Hence the parents should, for at least six months or a year before creating a child, avoid all evil emotions and dirigate all good emotions, so that the egg and germ may carry to the conceptive process normal structural and chemical growth."

During the period of gestation the father also exerts an influence on the unborn child; for, by his attitude toward the mother, he can make her life one of happiness and sunshine, co-operating with her to perfect the character of the little one so soon to come into their home; or he can fill her life with discord and inharmony, retarding and even making abnormal its growth and development.

That the thots, emotions, purposes and ideals of the mother during the time that she is carrying the child beneath her heart, have a markt effect upon its physical, mental and moral calibre, can no longer be doubted, for it has been demonstrated in thousands of instances. There has lately come to the attention of the public the record of a man, who, forty years ago, was incarcerated in a Massachusetts prison. At that time he was only fourteen years of age, but he had deliberately and maliciously killed two children. The name of this individual is Jesse Pomeroy. His history is familiar to students of heredity and

criminologists. His father was a butcher, and the mother was accustomed to take her sewing and knitting to spend the afternoons with him, watching him as he butchered the animals for market. This she did during the prenatal life of her son, thus fixing the bent of his mind, which showed itself in the awful deeds which he committed.

This law of maternal impressions, which can manifest itself in so markt a manner for evil, can, on the other hand, manifest itself in as markt a manner for good; for it can be applied to endow offspring with superior mental and moral gifts. Professor Riddell cites the case of a woman whose husband was in the employ of Thomas Edison. She was very much interested in electricity, and during the last three months of gestation, tried to perfect a patent. Her boy, whose brain was forming and developing at this time, was a clever electrician. He began to construct as soon as he could sit alone, and at fourteen years of age had completed a number of inventions.

In just what way this influence of maternal impressions is brought about, we do not know. Dr. John F. Cowan, author of "The Science of a New Life," thinks it is thru the blood; that a mother impresses her qualities of mind and heart on every drop of blood that passes thru her system; and this blood imparting its vitality to the growth and development of the child, affects the character of the new life. Professor Riddell maintains that the psychological powers of the mother may alone account for maternal impressions; that is, one adult life may affect another, because of the influence of one mind upon another, so may the mother affect the child; and that, as the mind and character of the child are in a formative state, these impressions will become a part of that mind and soul structure.

There are some phenomena in nature that scientists cannot explain. Who knows how the food, taken into the system, becomes converted into blood; or how that blood nourishes the body? Who can tell how the mind carries on its processes of

thinking and reasoning? No one. Yet we do not doubt that the blood nourishes the body, or that the mind has its thinking and reasoning powers. Neither can we doubt these two facts of heredity, namely: That acquired characteristics can be transmitted; and that maternal impressions and culture during gestation affect the character of the child.

As we "think God's thots after Him" in the study of the reproduction of life," we are led to exclaim with the poet Bryant:

"My heart is awed within me
When I think of the great miracle
That still goes on in silence round me;
The perpetual work of thy creation;
Finisht—yet renewed forever."

But, while life is a miracle which we cannot understand, we recognize in the Creator of that life our wise and kind Father, who protects and safeguards, in every way, even the lowliest of His creatures. It is His plan that none of them should become extinct; and, in providing for the perpetuation of their kind, He has rendered possible, thru the law of sex, variation in offspring and a tendency to progress. This law, with some very few exceptions, obtains thruout the plant and animal world, extending to the human race. And, since God has a higher and loftier purpose for mankind than for the lower creatures, He has provided, in many and more wonderous ways, for his development and perfection. He has given him an ambition and a capacity to educate and improve himself, and to obtain favorable environments for himself and family; intelligence and reason, whereby he can learn what God's laws are concerning life and procreation; and a will, by which he is enabled to obey these laws. He has given him the privilege and power of cultivating the good and eradicating the evil in his nature, thereby giving to his posterity a superior inheritance. And, as if that were not enough, He has given to the mother, during the periods of gestation and lactation, the special power of affecting the child's character; in some cases, determining, to a large degree, its future destiny.

It is evident that the philosopher,

Fiske, speaks truly when he says: "The creation and perfecting of man is the goal toward which nature's work has been all the while tending. * * * Not the production of any higher creature, but the perfecting of humanity, is to be the glorious consummation of nature's long and tedious work."

Can any duty be more solemn, or privilege more glorious, than to work with God to accomplish His purpose, the perfecting of humanity?—Health Culture.

PUBLIC EDUCATION IN A DEMOCRACY

By George Drayton Strayer

What is its worth? What is its scope? Can we afford it? Everybody who believes in democracy is by virtue of that belief committed to the cause of public education. Nowadays we seldom meet the non-believer. Whenever the question of the value or significance of education in a democracy is raised, I am reminded of Booker T. Washington's story of his own boyhood experiences. He says that as a boy he was a great fighter, and that he usually came out on top. As he grew older, however, he quit fighting because he learned that when he had the other boy down in the gutter he had also to be there with him. The story typifies the situation in a democracy. Those who are in positions of authority may, for a time at least, deny opportunity to those who are less fortunate; but the result is inevitable. Those who are held down are closer to us in the control of our democracy than was the boy in the gutter to the bigger boy who was holding him there. All the dirt of the gutter, in the shape of ignorance and vice, in physical and moral degeneracy, is present with us and determines the kind of society in which each one of us must live. In education we rest our hope to raise the level of the social whole. Who then can ask, what is education worth?

But we may inquire what kind of education will have the power to uplift and regenerate us as people? Or, What should be the scope of public education in a de-

mocracy? The only education which can ever be considered satisfactory for our society is that education which provides for the development of men and women who are physically sound, intellectually keen, morally clean, vocationally efficient, and wise in their choice of those pleasures which are to occupy their leisure time. Let us examine each phase of this program.

Public education should provide for the development of men and women who are physically sound. We have come to realize, especially in our cities, that the school may not neglect the physical welfare of children. The demand that schools be properly lighted, heated, and ventilated has been met in some measure. Now few cities, on the other hand, make any proper provision for playgrounds! Most of us will admit the justice of the charge implied in the phrase used by the National Playground Association, "More playgrounds and fewer arrests." Medical inspection has made us acquainted with the necessity for more careful supervision of the child's health even tho it has not yet accomplished all that we had hoped in the way of alleviating the conditions discovered. A society which maintains a system of schools in one of our large cities has established compulsory dental clinics. We may well inquire whether we may claim to have done our duty until we see to it that each child is in such physical condition as to make possible the maximum of attainment in school work. Baths, school nurses, compulsory inspection and treatment of physical defects, all seem to be justified by our claim that children should have equal opportunity. Country schools for city children, open air schools for children in the incipient stages of tuberculosis, special provision for cripples, for the blind, for the deaf and dumb must be included in our program of physical welfare.

Public education should provide for the education of men and women who are intellectually keen. There can be nothing more important in a democracy than that children learn to think straight. The desire to know the truth, and some acquaintance with the methods whereby truth is ascertained are found in a society whose

welfare is dependent upon the wisdom of each individual composing it. It may be asked whether any such development is possible for all children. The answer is not in the same degree for each child, but to a much greater degree for all children than we have yet realized. We may not feel satisfied with the education which we are giving along the line commonly termed intellectual until we are willing to pay for the best teachers, for the most adequate equipment, and for the most careful organization of school work that can be had. In a democracy it is essential that the teachers be open-minded, scholarly, morally superior, if children are to have adequate instruction or significant example. Until we are willing to pay for the very highest type of man or woman and until we are willing to support that man or woman in such a way that his growth is assured, and until we invite and encourage his participation in the social life of the community we cannot claim to have made proper provision for the intellectual development of our children.

In the organization of our work every one realizes that we have too many children per teacher. We make too little distinction between different groups of children. The slow are discouraged because they cannot keep up with the brighter children. Those of unusual ability become drones because our organization does not stimulate them sufficiently. We need special classes for bright children in our school to-day just as much as we need special classes for defectives. If the accusation that democracy tends to mediocrity is at all true, it is because we have had a tendency to neglect children of superior ability in our scheme of education.

Public education should provide for the development of men and women who are morally clean. It is impossible to separate the moral life of the children from the other phases of his activity. The kind of teacher he has, the physical surroundings in which he finds himself, his intellectual activity, all are significant for his moral welfare. It is true that under proper school conditions more opportunity is provided for exercising one's judgment in moral

matters. The children who are taught by a great teacher, with proper provision for normal childish activity in play and in occupation, are the children who will develop greatest moral strength.

Public education should provide for the development of men and women who are vocationally efficient. We have heard much recently of vocational education. We are beginning to realize in this country that in order to compete with the other countries of the world, we must give attention to that type of education which will provide efficient workers in our industries. Some acquaintance with the industrial arts is fundamental for all children. It seems rational to expect that children beyond twelve years of age, that is beyond the sixth grade of our elementary school, should demand some work which will prepare them directly for their later life work, if they are to remain in the school. The course of study must be differentiated so as to take account of those who are going into the industries, as well as those who are to work in the professions. If the blind, the crippled, and the mentally defective are to be self-supporting, special provision must be made for their training. The great difficulty in this field, as well as in others that have already been mentioned, is the lack of money wherewith to carry out the program upon which all are now agreed.

In other words, to equip properly those who are to be prepared for efficient service in our democratic society, our schools must offer equal opportunity to all. Too often in the past this has been interpreted to mean the same opportunity for all children. Now, the same opportunity can never mean equality of opportunity. Children are unequal by nature. They differ in ability; in capacity, in temperament, and in special aptitudes or bents. That education which takes account of these differences among individuals, and which makes proper provision for each individual child to work up to its fullest capacity, and that only, is truly democratic. It is only when our education concerns itself with children who are to become workers in the mills, in the shops

and in the various skilled trades, as well as in the professions, that we can claim to have given equal opportunity to all. There is that education which should be common to all, because all share a common responsibility in our society. On the other hand, the ability of each individual to take his proper place in our democracy will depend both upon this fundamental education which is common to all and upon that special training which will enable him to do some special kind of work.

Public education must provide for the development of men and women who are wise in the choice of those pleasures which are to occupy their leisure time. Not less important than those phases of education already mentioned is that part of our work which deals with avocation. The use of leisure time is significant not only for the individual concerned but for the whole community. Our schools must do more to give children an abiding interest in the nobler pleasures of life. In order to do this type of work, superior teachers and more equipment are necessary. Let us hope that the time will come when a piano will be thot as essential as the dictionary; when good pictures will be valued as highly as good text-books; when concerts, excursions to art galleries and museums and to the country may be thot of as equal in importance with drill on the multiplication table or lessons in reading.

We are all willing to subscribe to the program which has been sketched above so long as we are not expected to contribute money in its support. The thing which we need to realize more fully than we ever have as yet, is the fact that this matter of education is not a matter of philanthropy. It is, as a matter of fact, the only way to provide for an enduring and a developing democracy. We are willing to devote money for material betterment, and we are right in doing this. But the security of our investment in parks and buildings, in streets and sewers, in libraries and museums, or in any other public improvement is dependent upon the intelligence, the integrity and the prosperity of the great mass of boys and girls whom we are today educating.—*Pennsylvania School Journal*

SERVICE: A PRACTICAL IDEAL

Address by John Dovingdon as Class
Valedictorian of the Queen Anne
High School of Seattle, for
the Year 1911.

The ultimate aim of knowledge is action. The direction of that action is determined largely by our principles of life. As there are two channels separating human action, the one bearing effort for ourselves, the other, effort for our fellows, so is there a clear line of distinction between the motive principles—the one purpose being the gratification of self at the expense of others, the other, the good of others by means of our own service. In essence, one is egoism, the other altruism.

To us, this occasion is the 'parting of the ways,' a time indeed proper to 'take our latitude' and consider why we go forth—with what impelling moral motive force, what ideal of life to pursue and cherish.

Our minds are held under the spell of two influences—memory and hope. Memory recalls mistakes, success, impressions from the world as it is. It pictures the prevalent business ideal, one of cut-throat competition, service only for ourselves. And in that picture we can see the hopeless majority with their outstretched arms toward the dollar mark—only a few eyes raised to a light that shines in the distance—the light that few see, and fewer have sufficient strength to pursue. That star is the beacon-light to the life of service.

Hope points to an ideal, in the consummation of which, we each have a part: a picture again but a far different one. The dollar sign has faded to the distance. But look! That star now is a beautiful angel with face that bespeaks nobility of character, a presence that bespeaks nobility of soul—the Angel of Service to the Common Good. Humanity kneels to serve her. Man's Brotherhood has come and in that vision of hope, a new land appears—Christ's Ideal Commonwealth—the Kingdom of Man—the Kingdom of Heaven on earth.

Why should we dedicate ourselves to service? Because we owe it to society.

Our parents gleaned their characters largely from environment or society. Through them we inherit her influence. And building on those inherited characters, by her influence since childhood, society has made us what we are. So, our personalities are Trusts from mankind to be developed and enlarged according to our ability, and returned. And unless we do return that Trust in Service to our fellows—unless we do give of ourselves the very best, we leave this world its debtor, which means that the world has not received our contribution and is not better for our having lived.

Think of the men in the past whose lives have made the world better! Our fathers stood with Cromwell to deliver us from the divine right of kings; with Washington, from the divine right of Britain; and with the martyred Lincoln, to lift the curse of "involuntary servitude." Not the leaders alone but the common Soldiers gave their lives a service to their country. But who reaps the harvest of their sacrifice? Look to the institutions under which we live, and answer—Representative government a progressing experiment, the "Composite Citizen" the only possessor of divine rights, and our land a haven of increasing opportunity for all men.

We then are privileged to be the beneficiaries of this splendid trust. But every privilege has its complementary duty. Our duty is to do for our kind what they did for their kind. As we were born into better conditions economically and morally, than they, so we must see to it that our children find a more generous business ideal; will need to spend less time satisfying the physical wants, leaving more for those higher cravings peculiar to man's soul. May they find public service a public honor, as in early Rome, cherished and sacredly kept.

Our duty is plain. This debt cannot be paid in money. Giving men gold, the result of our service to ourselves, makes men weaklings, dependent, ignoble. It teaches them that the law of compensation does not operate unfailingly. It teaches them that they can get something for nothing. In fact, philanthropy recognizes this truth in its changed attitude toward charity.

Very seldom do we give money to unfortunates. The new watch-word is "Give them opportunity." Independence scorns material gifts: it demands the opportunity to procure them by honest effort. This country is demanding thru the Progressive Move, that financial magnates cease to take what by right belongs to the people. By what moral law should churches, colleges and libraries be individual gifts, when built with the people's money?

Passersby dropt coins into the box of a beggar who lay on the streets of St. Petersburg one cold day. He was worn and weak and threadbare. Count Tolstoy was passing and the beggar askt for an alms. The great heart turned, and with one hand claspt in his, the other resting on the stoopt shoulder, his eyes shining warmly into the beggar's heart, he said, "My brother, I have only my blessing to give thee," and past on. The decrepit, wasted body sank lower and lower whispering, "He called me brother, he called me brother!" And that night, after God's angel had come, they found him with eyes lifted toward heaven—a smile on his face, the parted lips breathing, "brother."

The great Russian's influence on the beggar is as our influence upon those to whom we give our Service. It makes men encouraged, generous, grand. Treat men nobly and they will prove themselves noble. We reap as we sow. For material gifts we receive material return. For the gift of service we receive service; we receive power, we receive real life.

The men whom we remember in the past are those who gave their lives in service to the Common Good. Some worked in the industrial world, others in the political. Gutenberg gave the printing press, Watts the steam engine, Fulton the steamboat, Whitney the cotton gin, and Edison practical electricity. As these men have devised ways for improving conditions in society, they have done a service. In political service, England had her Burke, her Chatham, her Gladstone. We have had Washington, Jefferson, Webster, Lincoln and many of lesser brilliance who have thrown their minds and hearts into the cause of justice.

And as there was then a great work waiting for leaders and servants, so now do we need men in the fields of endeavor who will be strong, who will not lie, who will work for the common good, realizing that only with that can come their highest good.

Men are needed in engineering, in the industries, in commerce, in law, in journalism, in politics.

The sun draws moisture from the sea to the mountain tops. When this moisture loosens itself and rushes to the valleys below, it gives off power. If that power is allowed to waste itself upon the banks of the stream, there is a large social waste. The man who invents the means of harnessing that power and converting it into an economic product increases the social income and is, therefore, of service to the nation. For it is a fact that the larger the income of a people compared with the cost of living, just so much higher will be their standard of life.

We need men who will contribute such engineering ability to the nation without demanding exorbitant rates for the power which that water furnishes—the privilege of taxing the people in perpetuity.

We need men in the industrial world who will not treat their men like machines to run at full capacity until disablement or an early death. In the past money has been of more moment than lives. Men's lives and souls have been considered and still are by many men, merely industrial machinery. But we are at the dawn of a day that puts man above gold; and if to produce the material needs of existence, it is necessary to spill the life blood of young manhood, the price is too great.

For young men have a great work beckoning them into higher fields. Commerce calls them into the peace movement between nations. Men who weave nets of trade around the globe take their station beside peace societies in the effective abolition of war, for "Commerce binds the world as one."

The country needs young men in law, not to increase lawsuits but to decrease them, not to complicate but to simplify law. The twentieth century demands that laws coincide with right. Educated lawyers

THE CHARACTER BUILDER

With the right impulse can bring this about, to know truth is to be its defender.

As we think of the mammoth industrial rates as servers of humanity only so far as they are enabled to better serve themselves, so in contrast with this purpose do we think of the devotion of Louis D. Brandeis and Francis J. Heney in the legal profession. Both of them giant legal minds, both of them braving the dangers of fight in public life, both of frail frame, yet both with that same principle of service coursing thru their veins. Heney woke up to the fact that the city government was made the tool of an unprincipled boss. And Mr. Brandeis taught us the truth about the Cunningham coal claims when he submitted the whole question to the American people in the investigation of the Secretary of the Interior. Only by posterity can the service of these men be measured.

But what seems even a greater field for service is journalism. It is work for which the people pay well. As molders of public opinion, the editor may do good or evil. But grand indeed is the reward for using the talents God and Society have given, for high and true purposes.

Yet broader than all is the political opportunity. But, you say, it is so full of grafters, an honest man is either made like the rest or killed politically. We may grant that there are many bad men in politics, a majority, even a large majority, but that only proves its need for clean men. If it were all right there were no need for reformers. The presence of large evil is the proof of a need for great men.

We are now at the opening of a new era in nation building. The dishonest public servants will be weeded out; the wrongly directed public policies will be abandoned; and new policies, new men, and new opportunity will take their places. But this change must be effected by men.

And shall we despair of the possibility of honest statesmen when we see the La Follettes, the Woodrow Wilsons, the Tom L. Johnsons? Shall we say that an honest young man of determination and high purpose can do no good in politics, when such

men, by their lives, have proved the possibility?

The Senator from Wisconsin started his reform work in his home State. He rose gradually in esteem there; and now, probably there is not in the nation a more loved and honored man than Robert M. La Follette. You and I, schoolmates, can only read of the terrible fight which he waged while Governor of Wisconsin. But your parents can recall it. It was a mortal struggle between right and wrong—between the demanders of special privilege and the protector of the public rights. One cannot express, can only feel the appreciation for this the grandest figure in American politics today.

Our country mourned, a few months ago, the death of a man who was essentially a city server. Public Service was Mayor Tom Johnson's dream of the night, his vision of the day, the work of his life. It was Tom L. Johnson, Steel Magnate, Street Car Owner, Millionaire, who, reading Henry George's book, "Progress and Poverty," conceived the vision of Service. He served the public in Congress when he opposed a tariff on steel, tho he as a business man would profit by it. He served the public in Cleveland.

He found us striving each his selfish part.
He leaves a City with a Civic Heart,
Which gives the fortune-fallen a new birth,
And reunites him with his Mother Earth;
Which seeks to look beyond the broken law
To find the broken life and mend its flaw.

. . . Nay, no demigod,
But a plain man, close to the common sod
Whence springs the grass of our humanity.
And is he fallen? Aye, but mark him well;
He ever rises further than he fell.
A man is passing! I salute him, then,
In these few words: He served his fellow-
men!

"He served his fellowmen!"

Ever striving to be true to this vision, ever trying to consummate the ideals here pictured by our teachers, may we go forth to do our work in our country's service.

THE CULTIVATION OF FACULTIES

Can We Strengthen Faculties and Develop Organs—How?

Phrenology enables one to read the talents, dispositions and idiosyncracies of people. So much, so good. Yet its practical worth would be largely lacking, did it not teach the possibility of human improvement, and show how to "cultivate" and "restrain" the faculties of the mind and organs of the body. This important phase of the science is being very much and seriously overlooked to-day by practitioners, and, naturally enough, by all others.

Every professional should take special pains to impress upon his patrons the ways and means to develop weak faculties and hold in check excessive ones. He should be resourceful enough to be able to do this clearly, and explain as well how to manipulate normal faculties. This lameness in consultations and in phrenological charts is a mighty big drawback to the utility of the work of phrenologists and the patronage of the science. Neglect on this point of its practice is not only detrimental to the profession, but unfair to mankind. It is disappointing to all who patronize it.

Every faculty and organ is susceptible of cultivation and development; and likewise may be allayed, modified and weakened in its activity. If this were not true, then there would be no use to send children to school. If every function, mental and physical, were fixt and incapable of change and culture, all efforts at reform and moral and religious betterment would be in vain and silly. Faculties and organs DO change in strength and tendency of action.

In general, to evoke a faculty to exercise it is necessary that the environment or condition of mind be such as to call it into play; that is, there must be placed before it the natural stimulus or thing to which the faculty is adapted to arouse its interest; while judgment, will-power, change of action, diversion, etc., will abate and decrease its force. To treat each mental element specifically, however, is be-

yond the scope of this article, and this part of the subject will have to come up again for consideration.

"It is well known that brain activity creates brain structure, and in this lies the hope of the race, not only for a larger, grander mental development, but also for the creation and improvement of character in the changing of thot and habit. One of the great problems in establishing wireless telegraphy was the neutralizing or getting rid of the influence of conflicting currents going in every direction thru the atmosphere. The great problem of character building is to counteract, to nullify, conflicting thot-currents, discordant thot-currents, which bring all sorts of bad suggestions to the mind. Tens of thousands have already solved this problem. Each one can apply mental chemistry,—the right thot-current to neutralize the wrong one. Each one can solve his own problem, can make his character what he will."—Orison Sweet Marden.

"Thots build character, environment comes from action. Aspiration, desire for the highest becomes capacity. Repeated thots become tendencies; will to perform becomes action; experience becomes wisdom; painful experience becomes conscience."—Henry Clay Hodges.

"To cultivate a faculty, use it purposefully; use it every day—that has the effect of drawing blood to that part of the brain, just the same as the use of any part of the muscular system sends the blood to that particular muscle. For instance, to cultivate Self-Esteem: Face people; ask for what you want; hold your head up; and don't be afraid of criticism. To cultivate memory, pay attention—particular attention—to the things you forget easily."—Prof. J. L. Cramer.

"A person can develop by exercising those faculties, functions or organs which he wishes to develop. When any part of the body or brain is exercised, blood is drawn to that special part, carrying building material. New cells are added to the part, which grows stronger. At the same time, waste matter is eliminated. Besides, the

organ, muscle, nerve-center, or mental faculty, can be trained to form new habits, leading to greater efficiency; that is, more work with less energy wasted."—Human Culture.

"We know that use will develop muscle. Massage, rubbing, etc., on a part will tend to stimulate the circulation of the blood there, and so promote growth. Massage is employed in the treatment of diseases to-day, often with excellent results. The writer has known cases of muscle atrophy, or wastage, that have been greatly improved by manipulation. Why not, then, in the case of parts of the brain that are deficient in developing? While such parts are being operated upon, the subject would probably earnestly have his attention directed to them and their functions, and so the flow of the blood to the part would be increased. And perseverance in this method would very likely be attended by some success. Why not?—Phrenological Journal.

THE CRAMMING SYSTEM

A good many parents ought to be set thinking by the circumstances reported in the case of the sudden death of a boy of eleven years in London. It is rather curious, to begin with, to learn of the death of so young a boy from heart trouble—indeed, one doctor, giving evidence at the inquiry, said that it was quite unknown. But what was made clear was that the boy had been a great student, and was addicted to sitting up late at night and talking about history with his brothers, and it raises very prominently the question whether children nowadays are expected to learn more than their bodily constitutions will in all cases enable them to do without serious injury? It is natural for parents to desire to have their children well educated, and in these days it is highly necessary that they should be given the best education possible within the parents' means. Yet an old saying has it that one cannot put old heads on young shoulders, and this can be extended to include the fact that the juvenile brain is not able to bear more than a certain

amount of strain. Many a youngster is everdoing it, and tho the overdoing may be quite a matter of willingness on the part of the boy or girl, that does not lessen the danger.

HEADGEAR AND THE HEAT

The 'Lancet' in an interesting note deals with the actinic theory of heat stroke of Col. F. Maude, R. E. This distinguished officer had suffered from several attacks of sunstroke, when he conceived the idea that the rays of the sun which caused such attacks were not the heat rays but the actinic rays situated at the other end of the spectrum. It occurred to him that if he lined his helmet with red to cut off these chemical or actinic rays (just as the photographer lines his dark room with red for the same reason in developing) he would obviate the disastrous effects of the sun. He tried it, with the result that for many years he experienced no further ill-effects from the sun. An officer who did not believe in the theory, however, one day surreptitiously abstracted the red lining from Colonel Maude's hat as he was about to expose himself to the sun, with the result that Colonel Maude again suffered from sunstroke, and experienced great chagrin at the supposed failure of this theory until the repentant officer told him what he had done. Another officer, who had previously suffered on three occasions from sunstroke, causing him to be invalided for nearly five years, also lined his helmet with red, with the result that as each succeeding hot weather season came round he was enabled to live without any discomfort from the sun, altho he had previously suffered severely from headaches. Our contemporary considers that the plan of lining the head covering with red or orange flannel, therefore certainly seems to deserve a more extended trial.

"What do you charge for your room?"

"Five dollars up."

"But I'm a student—"

"Then it's five dollars down."—Cv-nell Widow.

THE EMOTIONAL PRICE OF PEACE

By Prof. Edward L. Thorndike, Teachers College, Columbia University.

When Friday tried to indulge his cannibalism, Robinson Crusoe first expressed his abhorrence of such practices. He then, if I remember rightly, made it known to Friday that he would surely kill him if he dug up and ate the body. But he wisely reinforced the sentiment and the threat by demonstrating to Friday the merits of young goat, stewed, broiled and roasted. Whereupon, it is written, Friday of his own initiative decided that he would never eat man again.

Reasonable men are now inoculating their less civilized brethren with the feeling that the settlement of international disputes by violence is abhorrent to honor and justice, and even to enlightened selfishness. They will soon have an international court and police to keep any nation Friday from relapse into wholesale murder, arson and political cannibalism. But it may be useful to make sure also that other tastes are stimulated so that the peace of nations may bring an added zest and richness to life.

It is a nice problem in psychology to measure just what will be lost from human nature when nations have disarmed and war is as discreditable as piracy. It is even more interesting to decide what best to give men to replace their hankerings for the thrills of national revenge and bloodshed.

First, we must separate the effect on the participants,—those who, for love of country, love of money or love of excitement, do the killing and orphaning,—from the effect on the onlookers. These too must be divided into those who are paying the price of the war-game, wearing their hearts out with the misery it is bringing to them and their fellow men— and, on the other hand, the deadheads—the “bums”—who neither fight nor suffer, only chuckle because “we lost ten thousand while they lost thirty,” or curse the army that let itself be killed,—who sit in the corner groc-

ery or by the “ticker,” telling how they would have done it! These last, it will appear, are the only losers from peace.

The “born” warrior, the professional soldier, even the fighting sport and adventurer, and all who would by choice participate in wars, will not suffer when wars have gone the way of trial by fire, bloodfeud, and piracy. They need not lose one jot or tittle of the joy of living. As international police, serving the international department of justice and correction, they can be happily engaged in preventing outrages by any nation, in taking concealed weapons away from any dishonorable party, in actually putting hors de combat any twentieth century Napoleon who may wish to try his might against the right of the civilized world. There will be just about enough war-work for such men.

The onlookers who pay, the mothers, children and friends of those who fight, ask no equivalent emotions for those which war would bring. The excitement, anxiety, terror and endless grief no one, even under the insane obsessions of primitive war-lust, will crave. The pride is only that which will come in purer form and higher degree from any useful service the son or father performs in the world. Indeed, if deprived of the artificial premium of a code of revenge no longer acceptable as honorable or just, war must less and less arouse any patriotic feeling, and more and more be felt as a mere misfortune of human nature. A son killed in war will be reckoned as a victim to human stupidity, like one hit by a chance shot from a street fight, run over by a careless engineer, or poisoned by ill-inspected meat.

Cheap rhetoric has tried to convince us that the mother's grief is purified into resignation and pride by the knowledge that her boy's life was given to a righteous cause. This insult to every boy and mother on the other side can bring condolence only to a narrow mind, and never when there is a just suspicion that the war was nowise needed for the triumph of the cause.

Men and women are beginning to see the difference between being in the right in a dispute and having a right to go to war

over it. If it should be known that Canada had stupidly refused to make reparation of say \$100,000 as stipulated for some violation of a fishery-treaty, we all might agree that our country was in the right, but a majority of sane men would equally agree that our government did not have a right to get a hundred million decent people at war because of the stupidity of certain Canadian officials. A thousand men here in Canada would promptly offer to pay the fine and save the war. We would no more go to war with Canada for \$100,000 than we would tear the rags from a destitute orphan because her father owed us two cents. We are all learning that a righteous cause is a cause for war only when the wrong done by the war is less than the right it preserves. Nor will there be in the future any such readiness as there has been in the past to assume that the war which someone is interested in stirring up is really in the defense of national welfare. Just as a hundred years ago men began to suspect that the divine right of kings was merely a money-making device, so to-day they begin to suspect that private interests outweigh the common good in the conflicts of nations. Rightly or wrongly, no mother's blessing will urge her boy on to fight for dollars for the H. O. and G. Trust, or prestige for Mr. D. F., who may happen to be our hired man doing our work as Secretary of State. The thot of a parent on the battle-field for a wily group of property-holders in Mexico arouses no patriotic exultation in even the most unsophisticated child.

The only losers by peace are the dead-heads—the bums—who neither fight nor suffer. They lose the cheap excitement of contemplating wholesale murder and of playing with the lives of nations. They are jealous of national dignity because they "like to see a good scrap." They do not believe in compromise because it is "tame." They would like to show Germany or Japan what we could do in a war! A war is good to read about while it lasts and to brag about afterward! They seek that extraordinary form of self-respect which comes from belonging to a state that is

rich, a city whose baseball team holds the championship, or a nation victorious in war! The ultimate emotional value of war is only as a monstrous dogfight for them to stare at and talk about. For them alone some substitute for the thrills of war is needed.

It is worth while to seek a substitute for war for even this despicable mob. For we all belong to it. In its cheap enjoyments we all share. There is in us all a lust for the cowardly excitement of looking on at conflict. This is held down somewhat by a decent regard for the happiness of mankind and by whatever prudent insight we have into the eventual cost of war to our own fortunes. It is chokt off somewhat by interests in family, friends, knowledge, beauty and skill. But a little relaxation of the humane habits and tastes which have been laboriously taught us suffices to release it, and we gloat over the game of war. We all relapse easily into shoddy patriotism, esteem ourselves for the skill of "our" generals, swell with pride at "our" army's valor, and appropriate as a personal dignity the heroism of which we read. A slight pretext makes us think that our country's business is to do us credit! By a pitiable excess of stupidity we assume victory as our glory, but credit defeat to a general's folly or a bureaucrat's incompetence. No one of us has fully mastered the first lessons of citizenship,—to think of things as they are, to want the common good, and to act from reason. While we are learning them, we need to beguile ourselves false national pride and from cheap excitement at vicarious conflict.

To substitute a rational patriotism for self-congratulation at the exploits of a military "team" involves teaching ourselves to take pride in what we have earned and to prize only worthy achievements. Both tasks are hard. By original nature, man exults in all glories which he can connect with himself no matter how adventitiously. By original nature man prizes his advantage over others rather than his absolute welfare.

But the tasks are made needlessly hard by foolish education. School-books, for

instance, on page after page teach children to vaunt themselves because this is a very large country, a very free country, one that had in the past very brave soldiers, and the like. But one has to look long to find any lessons on what boys and girls or men and women do that gives them a share in the country's greatness. A boy is allowed to be more or less ashamed of having been at a small college for which he did something in scholarship or athletics, but to be proud of having been at a large college which did much for him. Instead of thus deliberately pauperizing their patriotism we should teach them to live for, not on, their country's greatness.

A moderate amount of forethought on the part of teachers, editors and preachers would give common habit a turn toward the questions: Is my city proud of having me belong to it? What does America gain because I am an American? We need not at any rate deliberately attach self-congratulation to those situations which properly evoke only humble gratitude, or give systematic lessons in applying to oneself the honor due to another.

More can be done than to release patriotism from being pauperized. We can open the mind to the real nature of citizenship. In so far as boys and girls learn that any act whatever that makes their city or country a better place for good people to live in is an act of good citizenship—that efficient labor, skillful professional service, healthy and noble pleasures are important features of citizenship—they will abandon shoddy patriotism. By seeing that they can give something, they will take pride in giving, will give more, and will regard their country's successes, not as a spectacle for their benefit, but as a business in which they have a share.

The other half of the problem—teaching ourselves to prize only worthy national achievements—is also made needlessly hard by the conventional exaggeration of the litigious virtues which survives as a relic from the days before the discovery of truth, the organization and economy of labor, and deliberate constructive work for human welfare were recognized activities of the state. Just as our arithmetics con-

tain problems that can be traced unfailingly back to the days of barter in Venice in the sixteenth century, so even the best of our school histories is a lineal descendant of the songs sung at war-dances and cannibal feasts.

The best way to teach ourselves to appreciate worthy national enterprises is to engage in them. Interests and emotions are the products as well as the producers of acts. We create zeal by zealous behavior. Let men work together at building the Panama canal and conserving needed forests; at putting an end to malaria, yellow fever, tuberculosis, the white-slave traffic and child-labor; at providing employment for all capable and willing workers and education in a trade for every boy and girl able to learn one. They will soon come to feel an honorable pride in their race or nation—pride in what it achieves for its own and the world's good. They will find the game of welfare as interesting as the game of war.

This is not a Utopian solution. The zest for vicarious war, for contemplating the conflicts of military "teams," has lived not so much by its intrinsic attractiveness as by heavy subsidies. Put a million dollars a day into any national enterprise, say a crusade against tuberculosis, and it acquires interest. Devote a large fraction of literary talent for two thousand years to advertising the adventures of a public-health army, and the career of a hunter of microbes will become attractive. The intrinsic difficulty of arousing interest in exterminating the tubercle bacillus or freeing children from slavery or putting Justice on the throne of industry, may not be greater than that of arousing an equal interest in exterminating the aborigines, or freeing Cuba, or putting a Bourbon on the throne of France.

Suppose that from '61 to '65 we had spent three thousand million dollars in a campaign to free little children from misery in factories and mines. The health, happiness, and education of children would be of public interest. Suppose that since then the pension expense, now over three million dollars a week, had been given up to

discovering and helping men of genius to turn their passion for truth and beauty to the world's advantage. We should appreciate the worth of provision by a state for the discovery, conservation and use of its human resources.

Suppose that we now maintained at a cost of two hundred and seventy-five millions a year an army of physicians, men of science and nurses to eradicate tuberculosis. The mere expenditure of what our military establishment now costs us, would make every village church and city club a center of interested discussion of the latest news from the tenements!

As a matter of fact, we are, year by year, more rapidly acquiring interests which will protect us against cowardly zest as onlookers at a cock-pit of nations. In their sober senses the plain people of this country no more hanker after a look at the war-game than they hanker after bull-fights or the trial by fire. Public enterprise is being directed less toward a fretful defense of national prerogatives, and more toward an energetic fight for the inward means of national dignity. The settlement of national disputes by force is doomed to have in the life of reason only the painful interest of a pitiable accident, like the wrecking of a train by an incompetent switchman, or the murder of his family by a maniac.

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"AMERICA'S MEDICAL HELL"

A Carnival of Butchery

Under the above title, Current Literature for January, 1911, brings the following terrible indictment against the so-called "ethical" medical men of the United States. Words fail to express the loathing when reading such facts.

Thousands of lives are sacrificed every year, it is declared by Doctor Barnesby, on what he calls "the altar of medical ethics." The official "principles of ethics" seem so contrived that the doctor who is possessed of any sense of honor is forced to stifle his humane impulses and at times connive at the grossest malpractice, while the grievously incompetent bungler may take refuge under the code of his profes-

sion. We are afforded this idea of how the farce is played by the actors in it—the doctors—the patient and his family being passive and horrified and helpless spectators merely:

"Doctor So-and-so, we say, has made a mistaken diagnosis and given wrong treatment till the precarious condition of his patient arouses him to a realization of his mistake. If he is wise, he will instantly consult with another physician, but if he is too headstrong to do this, the family will probably demand a consultation.

"If he takes the initiative and calls in an acquaintance, it is almost an absolute certainty that the latter will agree with all that he has done, since he has everything to lose and nothing to gain under the circumstances by irritating or antagonizing an associate. If a stranger is summoned, the case is somewhat different. This doctor will see the patient, talk learnedly about the malady, and then assure the distress that their physician has done about the right thing, tho owing to a complication that has apparently just arisen he would suggest a certain modification of the treatment which he will communicate to the physician in charge. Upon leaving, if he is a stickler for 'ethics,' he will deliver himself somewhat as follows:

"I think, on the whole, Doctor So-and-so has done all that could be expected. I have left some minor suggestions for his consideration, but I do not think you could do better than retain his services."

"And so the farce is over and the patient perhaps doomed, simply because the code values a doctor's reputation and dignity above a human life."

Frenzied finance, of which we have heard so much, seems to Doctor Barnesby a display of childish innocence in comparison with the horrors of frenzied surgery. The lacerations and dissection of human beings in this country by medical men whose fondness for the sight of blood grows to mania with time would have to be witnessed at first hand in order to be quite believed. No such carnival of butchery has ever been witnessed in any land or in any age since the downfall of the sanguinary

empire of the Moguls. The operating tables of the United States drip with the blood of the helpless sacrifices to the blind worship of the terrible god of medical science. The devotees of this religion are safe partly because they are licensed to glut their savage instincts by their diplomas, but for the most part because the physicians who know the worst are forced by the superstitions of the time to look on and shudder without betraying the criminals. Hence the rise and spread of the successful conspiracy against American health and life. To cite from the grim catalogue of Doctor Barnesby's instances. A lady of wealth and social position had paid the eminent Doctor R. liberally for removing her appendix. After the operation, she felt better, and was loud in her praises of him. In a year she became suddenly severely ill and sent for Doctor S. because Doctor R., was away:

"After the latter had examined her and learned the history of her case, he said:

"'Really, Madam, I don't know what Doctor R. may have done to you, but you have appendicitis now.'

"Mrs. G. was thunderstruck. 'How can that be, Doctor,' she exclaimed, 'when Doctor R. removed my appendix more than a year ago?'

"'I can't say as to that,' he replied; 'all I know is that you have appendicitis now.'

"What did it mean? How could she have appendicitis without an appendix? Could it be possible that she had two appendices and that Doctor R. had only removed one?

"In the absence of Doctor R. she continued to employ Doctor S., and, as her attack was severe, it soon became apparent to the latter that an operation must be performed. Doctor R. returning about this time was astonished at the condition of his former patient. Arrangements had already been made to have Dr. S. perform the operation, but on Doctor R.'s request he was courteously permitted to be present.

"Doctor S. was a much more experienced, skilful and rapid operator than Doctor R. As soon as the patient was fully under the influence of the anesthetic, he

reopened the abdomen. In a few minutes he drew forth before the astonished eyes of Dr. R. a typical vermiform appendix, tho badly inflamed. Dr. R. was rendered speechless by this convincing demonstration, but when the operation was nearly completed he was heard to exclaim:

"'My God! If that is her appendix, what did I take out?'

"This case is by no means exceptional. There are many so-called surgeons who could not tell an appendix from an ovary."

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DOCTORING A MOST MIXT AFFAIR

By F. L. Bott, M. D.

(The following appeared in a recent issue of The Medical Summary, and is the opinion of a medical practitioner, and not of a Christian Scientist.)

When I think of writing something for medical men it puzzles me. Of all things I know anything about, the practice of medicine is the most mixt-up affair. Of all things that should be settled, and settled definitely, is the practice of medicine, as human happiness and human life thereon depends. It does seem to me that at this advanced age there should be some settled way by which physicians should know how to practice. Anything you might do could be supported by some (said-to-be) medical authority. Now, gentlemen, I am not excited or unduly alarmed in making this statement, and I will show you. Pneumonia is treated in a warm room by some, together with warm poultices, mustard plasters, anti-phlogittine, calomel, ammonia, etc.; another cures it right now with sixty, eighty, one hundred grain doses of quinine; another uses digitalis with some other remedies, and cures them; another uses open-air as cold as can be had, and gets fine results; another uses hot bath, followed by ice to chest, and cannot see why others are so lazy, and let their patients die; another uses morphine to keep down pain and abort the disease. Each one has the remedy, and the others all are behind. What are we to think when we review the literature?

I have only mentioned some of the an-

THE CHARACTER BUILDER

misses in this one disease, which could be carried on at great length. After I have thought it all over, I nearly conclude that pneumonia is a self-limited disease, running a course which ends in recovery within due time with any of the treatments, and sometimes in spite of them all. That about as much harm is done by the varied treatments as good. The doctor acting the part of a necessary nuisance.

In typhoid fever, some give milk exclusively, claiming that it is the ideal food, while others say milk is a great culture medium for the germ of Eberth, and never use it. One gives liquid diet and gets fine results, while others use more substantial diet, saying they will not starve their patients, and claim just as good results. One uses cold bath, turpentine, and Woodridge's treatment, and claims fine results, while another would not give a pewter button for Woodridge, or any other set method. Some use warm bath, others use cold. They are divided in every line as to diet, medicine and technique. All claim fine results. Some give big doses of calomel, while others give no calomel whatever. What are we to conclude? That if the patient can withstand the disease and the treatment applied he gets well, otherwise he succumbs.

Take that little old every-day disease, gonorrhea. How many treatments are given for it? How many "dead-shots" have been found? If you were to write to all the physicians in the United States for their exact treatment for gonorrhea, and each were to reply, what kind of jungle do you suppose you would receive? Can we, as physicians, boast of our advancement, when in truth and in fact we have not even a cure for clap? It is a mixt-up affair. Don't you think so? Boast of our great scientific knowledge? No.

An old physician told me when I began to study medicine that I might be content to never quit studying, and if we must follow all the various ideas or try to get posted on them, he is right. I do not believe all treat itch alike. Certainly all do not treat malaria alike. It has been claimed that we doctors were together on three things: Syphilis, malaria and itch, as we had specifics. You get malaria, and you

will have about as many different treatments as you have doctors attending you.

Gentlemen, when I hear one of those "know-alls" talk, it makes me tired. We do not know much. I claim that if we cannot cure gonorrhea, when we know what we are treating, it is tough on the poor fellow who is being treated, and we do not know what is the trouble. Does every doctor know exactly what he is treating? Is the diagnosis perfect in more than half the cases from the very jump? I wish the practice of medicine could be fixed. That is, when the diagnosis is reached, the best possible thing could be done. I believe it should be systemized. I believe frauds should be exposed by sending literature to every home in our country. I believe the people should know more about their health and how to avoid disease. I believe, with all our boasted advancement, that one of those days our ideas of to-day will be looked upon as the dark ages of American medicine. Let us hope for the best.—Health Culture.

MEDICAL GRAFTERS IN CHICAGO EXPOSED BY HONEST DOCTORS

Methods by Which Health of Patients is
Destroyed for Money Are Revealed
Lives of Hundreds Risked

Medical Graft—The Method

1.—The patient is suffering with indigestion, which could be cured by the use of some simple medicine which an honest doctor would prescribe, but in the hands of the medical grafter the patient is ordered to a hospital in which the grafter has an interest.

2.—A "very noted diagnostician" is called in by the medical pirate. The "diagnostician" in reality is a friend of the medical grafter and the fee charged is divided between them. After "an examination" the former decides on an immediate operation to "save the patient's life." The fee for his advice is usually \$100.

3.—Prior to the operation an extra nurse is employed and arrangements made for the payment of the legitimate operating room fee and other necessary attendants.

4.—The medical grafter does not like to discuss the patient's condition with the relatives. He leaves the impression with them that if they really were aware of the seriousness of the case they might display anxiety which the patient possibly would note. The relatives must shorten their visiting hours and another nurse is employed to be on hand in case of emergency.

5.—The operation is completed. The medical grafter explains the ailment by dispensing to the relatives some Latin words specially prepared for the occasion, which mean absence of sufficient gastric juice in the stomach to properly digest food.

6.—For six months or so after recovery—should the patient survive the operation—he is given a prescription to have filled at a drug store oftentimes under the medical grafter's office, and at which the medical grafter gets a commission. He is told to take it to this particular drug store because the grafter says, "I have great confidence in the druggist's accuracy and his drugs are always fresh." The prescription reads:

Sodium bi-carb 2 drams

Aqua pura 4 ounces

Sig—Take three times a day as directed.

All of which means two drams of baking soda worth the merest fraction of a cent mixt in four ounces of water, the bottle being the most costly part of the prescription. The druggist charges \$1.25 for the first time and "only" 90 cents to refill.

7.—The bill.

Stop Short of Nothing

This in substance is how the medical grafters are fleecing the people of Chicago, and, from the widespread agitation, the people of many cities.

"There are rascals in the medical profession who will stop short of nothing which will make them money."

This was the statement made yesterday by Dr. John A. Robinson, ex-president of the Chicago Medical Society.

"I am not in a position to name these grafters," continued Dr. Robinson. "I don't think it will do the general medical

profession any great amount of good to have this matter publisht because those people who want to be 'fooled' will be fooled just the same. The proper place for action is within the medical society."

"Do the statements of medical graft made by Dr. A. C. Cotton, Dr. Edwin W. Ryerson and others mean that actual practicing physicians who are members of the medical societies here are engaged in grafting money by unnecessary operations on patients?" was asked.

"That is just what they mean," was the reply. "There are physicians and surgeons in this city grafting, of this there is no doubt, but the whole medical profession should not be condemned for this.

Fees Are Exorbitant

"Hospital fees and operations are charged for by some doctors in this city when they are entirely unnecessary. These men are but a small part of our great profession, and their sins should not be exploited in such a way as to cast discredit on the profession in general."

Dr. A. C. Cotton, one of the City's foremost physicians, said yesterday:

"The half of this matter has not been told. I am sure that if it were possible to learn definitely who these grafters were it would be possible to locate hundreds of cases of graft."

That medical graft is being carried on in Chicago is generally admitted by many of the reputable physicians of the city, who are at a loss to stop the inroads of these human vultures, willing to feed on the destruction of human health, and in some cases perhaps life.

The victims of these "rascals," as Dr. Robinson calls them, are for the most part people of the middle class of society who have saved a few hundred or thousand dollars. The grafter soon ascertains how much money the patient or the family may have. Perhaps it may take him several days to ascertain this and hence it becomes necessary to keep the patient sick until he learns whether an operation would be profitable.—Chicago Examiner, December 28, 1910.

The Character Builder

Published once a month by the Human Culture Co.
69 Richards Street, Salt Lake City, Utah.
Devoted to Personal and Social Betterment.

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SUBSCRIPTION RATES IN ADVANCE:

In the United States and Mexico \$1. a Year
To Canada and Foreign Countries \$1.25 a Year
Single copies 10 Cents

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EDITORIAL

WINTER READING

Soon the long winter nights will be here and people who have the reading habit will be hunting for something good to read. As there is a greater variety of tastes for mental food than for the foods that build up the body a variety of reading matter should be provided. Some attention should be given by all to the studies that aid in right living personally, domestically, socially. A few books will be mentioned here that will help and that are the best on the subjects that they treat. On the study of the mind some of the best books are Riddell's Human Nature Explained; Well's New Physiognomy; Dr. Jacque's The Temperaments; Heads and Faces and How to Study Them by Nelson Sizer; Education of the Feelings by Bray; Choice of Occupation by Sizer; The Science of Mind Applied to Teaching by Hoffman; Human Science by O. S. Fowler. On the study of heredity there is no book that will give more sound, practical information than Riddell's Heredity and Prenatal Culture. On Sex Science for boys from twelve to sixteen years the best books are What a Young Boy Ought to Know by Stall and

Almost a Man by Dr. Mary Wood-Allen; Girls from twelve to sixteen years of age should read What a Young Girl Ought to Know by Dr. Mary Wood-Allen and Almost a Woman by the same author. Boys from sixteen to twenty years of age should read The Doctor's Plain Talk to Young Men, by V. P. English, M. D.; What a Young Man Ought to Know by Dr. Stall; The New Man by Riddell; True Manhood by Shepherd and Man the Masterpiece by Dr. Kellogg. Every young lady from sixteen years of age should read For Girls by Shepherd; What a Young Woman Ought to Know by Dr. Mary Wood-Allen; Hints Toward Physical Perfection by Dr. Jacques; the Ladies' Guide by Dr. Kellogg. Every young man before getting married should read What a Young Husband Ought to Know by Dr. Stall; The Science of a New Life by Dr. Cowan; Riddell's Heredity and Prenatal Culture. Every young lady before marrying should read What a Young Wife Ought to Know by Dr. Emma Brake; Tokology, a book for every woman by Dr. Alice B. Stockham, and Science in the Kitchen by Mrs. Kellogg. Everybody before taking the responsibility of raising children should study Child Culture by Riddell; Character Building by Mrs. Kellogg; and a Manual of Mental Science by Jessie A. Fowler. Everybody should read a good book on civil government, and one on economics. Girls that do not have an opportunity to attend classes on home economics should read Marie Parloa's Home Economics. To keep up to date on the principles of all branches of human culture and character building everybody should read the Character Builder. Any of the above publications can be ordered from Editor Character Builder, care of Pacific College of Osteopathy, Los Angeles, Cal.

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BOOKS ON HUMAN CULTURE.

Winter is approaching. The reading season will soon begin. Have you books in your library that help you to know yourself and tell you how to make the best of life? If you have not, we can help you make a safe selection and send the books

at publishers' prices. We are selling some of the choice books from our private library that we can replace at some future time; these are being offered at a great reduction.

If you are living in a city you may be able to go to a public library for the books you want, but the Character Builder goes to many homes in rural districts where it is difficult to borrow books.

If you want books on health, child culture, social purity scientific character study, physical culture, economics, history, sociology or any other subject we can get them for you, either new or second hand, at lowest prices. We are now prepared to fill orders promptly.

Address Dr. John T. Miller, care of Pacific College of Osteopathy, Los Angeles, California.

SEXOLOGY FOR YOUNG MEN.

Every young man should learn the truths of physiology and hygiene that will help him develop the highest standard of physical and mental health of which he is capable.

The editor of the Character Builder has prepared a course of instruction on sexology for home study thru correspondence, that will fit the needs of every young man who desires to know the best on the development of true manhood and vigorous life. The price of the course is \$10. For \$12 the student can get this valuable course of study; a year's subscription to the Character Builder (new or renewal) and a \$3 typewritten delineation of character from measurements and fotografs.

This course on sexology contains the fundamental principles of life taught by the author in his classes for young men during eight years at the B. Y. and L. D. S. universities. Students taking this course, or others offered by the Human Culture School, who desire later to enter the Pacific College of Osteopathy at Los Angeles, California, will be allowed high school credits for the work done.

For further information write to Dr. J. T. Miller care of Pacific College of Osteopathy, Los Angeles, California.

BANQUETS.

There is great need for simplifying the method of serving refreshments at social gatherings. As a sample of an ideal method of serving refreshments at a social gathering after participants have had their usual three meals, we call attention to a social that was held by the nineteen wards of the Granite stake last year. The occasion was the opening of the season's work for the Mutual Improvement Associations. An appropriate program was prepared and creditably rendered. At the close of the program there was opportunity for those who desired to have social chats, those that cared to dance could do so, and the refreshments served consisted of a liberal supply of lemonade, pure and unadulterated. Wafers were served to those who desired them. Nobody was overtaxed in preparing this banquet or in washing dishes and work following the banquet as is so common. All enjoyed themselves and did not overload their stomachs with a mixture of indigestibles that would cause their sleep during the remainder of the night to be disturbed. In the morning all were prepared for the work of the day.

We know the president of a young ladies' association that was ill for three weeks after serving one of the common banquets, and the persons that loaded their stomachs with the indigestibles did not feel half as well next day as the ones who merely drank unfermented fruit juices.

Some people are never seen at a public gathering except when banquets act as magnets to draw them there. On these occasions they do not come out from any high motive.

The banquet served by the M. I. A. officers in the Granite stake house was similar to those served by the president of the medical college that the writer attended a few years ago. We were invited to be there from 8 to 10 p. m. When 10 o'clock came unfermented fruit juices were served and all returned to their homes at that seasonable hour, and were in good condition to attend the classes in college that began at 7 o'clock next morning. The pro-

teachers who invited the students to their homes gave the same delightful evening's intellectual pleasure and the same refreshments. If the leaders of fashions had the courage to establish this wholesome way of entertaining and give it a permanent place in modern society they would render the people a valuable service which would soon be recognized by those who would try this way of meeting for social and intellectual enjoyment after the body had been given its usual three meals during the day thus making the heavy banquet unnecessary, and only an injury to health.

THE LOAFING HABIT.

Any movement that will result in breaking up the loafing habit among the men of our country towns of the west should receive the hearty support of every person who is interested in personal and social betterment. The effort that is now being made to establish right habits in the boys and girls who are growing up in the community should result in great improvement socially, but as long as the bad example of the older ones is before the children it will be difficult for them to avoid the bad habits of their seniors. Time is the stuff that life is made of and he who wastes time is the greatest spendthrift in the world.

It is a discredit to the home, the school, the community that so many of the younger generation went into the loafing habit soon after leaving the public schools. Many begin to rust immediately after graduation. If the schools will form the reading habit in children and direct them so that they will read literature that has an uplifting effect upon life this service will be worth much more than if the pupils receive 100 per cent in all the branches and then feel that their education is finished as soon as they leave school; where they should have laid a foundation for right living.

There are too many people in our communities who have finished their education. If you look into their faces you are impressed that they have not been taught by a

new thought in years. They eat, sleep, and work enough to get food, clothing and shelter, but do not seem to know that the real purpose of life is to develop the eternal being that dwells in the body and that should think, feel, and develop itself.

One of our prosperous farmers, who happened to squat on one of the most fertile farms of the west, said that he had not devoted ten hours to study in thirteen years. He had all the physical comforts, but a starved soul. The farmer who works for food, clothing, shelter and the other necessities of life and then spends his spare time in the development of himself, his home and his community has a most ideal life, but one who makes drudgery of his work in summer and loafes all winter lives a very empty life.

There is no excuse for anybody working a lifetime among animals and plants without learning what others have discovered relating to plant and animal culture. Our government has circulated hundreds of thousands of books among enterprising farmers thru the agricultural department and others may be had for the asking, without any cash expense to the farmer.

No person should go thru life without knowing the laws that govern the development of his own mind and body. Everybody, to exercise the rights of citizenship intelligently, should study civil government, economics, sociology and history. These can all be studied at home during spare moments. Most young people do not go far enough in school work to get where these branches are taught. In many homes parents insist on children studying books that are not adapted to the mind of the child or youth, these studies that might be of interest and of the greatest value are not suggested; the result is that many grow up reading nothing or at most trashy fiction that are devoted to the baser passions of man.

If a law could be passed that would compel all loafers to spend their time improv-

ing the public roads it would be better for the character of the loafer and would help to bring the good roads that are being agitated so vigorously the last few years.

The loafing habit is a social evil that is common in the West, and we shall be pleased to receive suggestions from the readers of the Character Builder who have any plan that will help the victims of the loafing habit to see their unfortunate condition and arouse them to the necessary effort to overcome the habit and spend their time in a more useful way.

UNFERMENTED FRUIT JUICES

If you put up fruit juices for winter use and wish the most wholesome kind do not permit them to ferment. Unfermented fruit juices are a choice food and drink, fermented fruit juices are a poison.

To bottle the juices right press out the pulp the same as for making jelly but do not add any sugar. Boil the juice same as in putting up the fresh fruit and bottle in fruit jars. It can be bottled in the ordinary beer bottle by thoroly cleaning and scalding the bottle and getting the best corks which should be boiled before being forced into the bottles. People in the country towns who travel much along the public roads and wish to economise can find enough empty beer bottles along the road to use in putting up a large quantity of the unfermented fruit juice.

In typhoid fever and many other diseases fruit juices prepared as suggested above are the best medicine that can possibly be given. People do not need to get sick in order to enjoy this wholesome drink; it is excellent at any time. When the railroad reaches Utah's Dixie the entire intermountain west can be supplied with unfermented grape juice at a small cost. The fruit growers there claim that they can put up unfermented grape juice at 50 cents a gallon and make a good profit. At present it sells in Utah and Idaho at from 60 cents to \$1.00 a quart. Put up fruit juices unfermented and reduce drunkenness.

RECIPROCITY.

In spite of the wars and rumors of wars that we read about in the papers every day, there is a strong undercurrent toward establishing the proper relationships between the various nations of the earth. A long time will be required to educate humanity to a standard where all will say: "The world is my country; to do good is my religion;" but the tendency of the race at present is to consider all mankind kinsmen and not to consider all enemies who happen to be born in some foreign country.

How ridiculous it is for Christians from one country to go into the battle field and shoot down Christians from another country, simply because there is a difference of opinion between the two countries. The cause of all this trouble is ignorance and selfishness; the cure is education in the principles of life building and the correct relationships of persons and countries.

The recent effort at reciprocity between the United States and Canada was a step in the right direction, but failed thru the selfishness of individuals and corporations. If the custom officials, on both sides of the line dividing Canada from the United States, from the Atlantic to the Pacific, could be placed into more useful occupations and these two countries where conditions are so similar could carry on commerce unrestricted it would doubtless be a benefit to both.

The writer crossed the line four times during the past few months and has heard the arguments pro and con on both sides of the line. The question of reciprocity between Canada and the United States has been so thoroly discust during the past year that the facts should be familiar to all, but there is so much selfishness mixt in the discussions that it is difficult to get at the real facts.

The process of education that is now going on in the most progressive countries of the world must result in the adjustment of abnormal social relations between the discordant factors locally and between the citizens of the various coun-

tries. How disgraceful it is for two large countries to quarrel and fight as if the leaders on both sides were children. Dignity in nations is as admirable as dignity in individuals. When the passions and appetites rule there is a strong indication that there is a lack of development in the higher realms of life. Quarrels between religious sects; or medical sects; do not contribute to real progress. The spirit of fellowship, love, unity, harmony and peace opens to our view the higher principles of life and points to the road that leads to true success and happiness.

INSANE EXTRAVAGANCE.

The normal mind is disgusted in reading accounts of such freaks of nature as are spoken of in the following clipping. The extravagance of the foolish rich is sure to result in their destruction individually and collectively.

There is enough in this world to supply all its inhabitants food, clothing, shelter and the mental necessities of life, but as society is organized now many have a perpetual physical struggle to get the physical necessities and fail to develop their higher natures. The idle rich waste their lives hatching schemes that enable them to spend their money for sensuous and animal gratifications. The inequality that exists is as detrimental to the possessor of the large fortune as to those suffering from the poverty disease. The signs of the times are very favorable to a change from present conditions. The change will not come thru dividing the wealth of the rich with the poor and then go on in the same insane scramble as before, but it will come thru adjusting social relationships so that every person will receive his rights in the struggle for existence.

What would happen if every woman would make the demands made by Mrs. Hutchins as explained in the following clipping:

Lowest Figure At Which The Wife Of Millionaire Can Exist

Washington, Aug. 25, 1911.—Mrs. R. Keeling Hutchins today fixt \$67 a day as

the lowest figure on which a millionaire's wife could live properly. This figure was arrived at when Mrs. Hutchins petitioned the equity court for consent to utilize her \$1,000 a month allowance for "pin money." She insisted the allowance made her by her invalid millionaire husband was altogether too small to meet her expenses, and submitted an itemized table to prove her contentions. The principal items for the month are:

Servants, \$242; automobile, livery and chauffeur, \$215; milk, \$30; marketing, groceries and wines, \$350; pew rent, \$16; music, \$15; confectionery, \$5; charity, \$15; theater tickets, \$10; summer club dues, \$5; summer insurance, \$8; massages, \$15; drugs and toilet articles, \$20; flowers, \$15; cleaning clothes, \$20; physician, \$25; dentist, \$5; traveling, \$50; clothing, for Mrs. Hutchins, \$300; rent summer cottage, \$10; rent Paris apartments, \$110; taxes Paris apartments, \$15; books, \$2; miscellaneous, \$364. Total, \$2,012.

In view of this documentary evidence, it is recommended by Louis A. Dent, auditor of the District of Columbia supreme court, that the allowance be increased to \$2,500 a month, but with the injunction that Mrs. Hutchins meet all household expenses, including the medical expenses attendant to her husband's illness.

Rook—Taylor was always a fortunate man, but doesn't it seem wonderful that his luck, should stay with him to the very last?

Raleigh—How was that?

Rook—Why, he was operated on for the removal of a pearl which he had accidentally swallowed while eating oysters, and when the pearl was examined it was found to be valuable enough to pay for both the operation and the funeral.

Doctor—My dear lady, you are in perfect health. I can't find a thing the matter with you.

Patient—I wish you'd try again, doctor. I do so want to go away to recuperate.—The Century.

PURITY PROGRESS

Dr. Charles W. Eliot, former president of Harvard University, recently said:

"The subject of reproduction and sexual hygiene should be more generally presented to young people by parents and teachers. I am convinced that the policy of silence has failed disastrously."

Wm. A. McKeever, Professor of Philosophy, Kansas State Agricultural College says:

"I want to see your great citizen, Mr. A. Carnegie, put down another \$10,000,000 for elimination of delinquency, thru scientific race breeding."

Dr. Prince A. Morrow voices the following which shows that the medical men are rapidly coming into line with the most advanced scientific truth:

"The function of eugenics is to produce a race healthy, well-formed and vigorous by keeping the springs of heredity pure and undefiled, and improving the in-born qualities of the offspring."

"The state can not consistently make provisions for the gratification of man's sensual impulses without recognizing the doctrine that sexual debauch is a necessity for men."

Dr. G. Stanley Hall has set forth one infallible test by which institutions should be judged, and it is well worth the thoughtful consideration of every individual. He says:

"The best test of a civilization, a culture or an institution, is whether it contributed to produce good children, well-endowed, and to advance them to their fullest possible maturity."

In the following Dr. Chas. W. Eliot states an important truth that has too long been lost sight of, tho the reason for considering normal functions sinful is not so much due to ignorance as it has been to the lowering of those sacred prerogatives to unworthy purposes, base, selfish sensual, unworthy aims, and ends which made them sinful.

"Society must be relieved by sound instruction of the horrible doctrine that the begetting and bearing of children are in

the slightest degree sinful or foul processes."

The question, Who did sin, this child or its parents, that it should be born blind? waited a long time for a correct answer. If this reply had been known and heeded, the affliction would have been reduced to a minimum. Dr. Prince A. Morrow replies:

"The cause of blindness of the newborn, communicative mode and consequences of this infection may be traced step by step. In the vast majority of the cases it has been contracted by the father of the child, in evil habits. . . The only possible explanation is ignorance on the part of the man that he is the bearer of contagion."

An anonymous writer has given this germ of truth to the world, closely corresponding to the same diamond which has sparkled for ages in the writings of Moses.

"The transmission of the sacred torch of heredity undimmed to future generations, is the most precious of all worths and values in the world."

The rights of the child are being more widely recognized every day. Better laws are being enacted and wiser treatment accorded the transgressor, and especially the child offender who is usually the victim of both evil heredity and bad environment.

"A New York state law requires children to be tried separately from grown persons. Judge Cantine who recently assumed office in Newburg, has announced his intention of keeping children away from the atmosphere of police courts by hearing their cases in his private offices."

Judge Ben B. Lindsey, of the Denver Juvenile court, speaking of sex instruction said:

"I am convinced that this whole moral question among children, instead of being a question to be avoided, is by far the most important problem that concerns the preservation of the American home."

Dr. Charles W. Eliot, in a letter to Mr. Arthur Burrage Farwell, gave his opinion as follows:

"In my opinion the social evil and the diseases incident thereto ought to be publicly discussed, so that the feasible remedies

may be decided upon and applied. I am entirely convinced that the policy of silence upon these subjects has failed disastrously. Another subject which ought to be publicly discussed among teachers and parents is the addition to our school programs of instruction in normal reproduction in plants and animals, sexual hygiene in the human species, and the horrors of sexual vice."—Purity Journal

TEACHING PURITY IN THE HIGH SCHOOL AND COLLEGE

By O. Edward Janney, M. D., President
American Purity Alliance

In view of the fact that nearly all parents neglect to teach their young children the truths of reproduction and the necessity for a pure life, it becomes the duty of the teacher so to do. It is seldom that a pupil receives such instruction while passing through the lower grades, and in almost every instance, reaches the high school without having received a word of instruction on this subject from either parent or teacher. All that has been received has come from companions—generally an improper source—or from chance reading.

Many pupils never finish their course in the high school but enter business at once. Others graduate and then enter active life. A few continue their studies in college. For many young people, therefore, the high school affords their only opportunity of gaining knowledge of purity and the laws of life, except so far as they have acquired right habits from the example of the worthy people about them. Up to their entrance into the high school, no one has taught them this form of morals; when they leave to enter active life, they are thrown at once into a whirling maelstrom of temptation; in the high school then, lies their only opportunity of learning the most important facts that can possibly be imparted to them, and without which they are no more fitted to enter active life than is a farm hand to pilot a steamboat down the Lachine rapids. Perhaps no better purity work can be under-

taken than the instruction of boys in the high school as to the proper care of their bodies and the relation of the sexes. The boys, we say, because while the girls need instruction and should have it, still if the boys can be kept from sinning, there will remain but a small problem as to the girls.

BARBAROUS AMERICA

Robert Hunter gives startling facts regarding the match industry in the United States.

About three thousand workers are employed in the industry in this country, most of them women and children, at very small wages.

About one-fourth of all the male workers and over one-half of the females earn—or get—\$6 a week.

Some of the children and even some of the men earn under \$3 a week.

Yet the making of matches is one of the most dangerous of employments.

In one small factory twenty cases occurred of phosphorous poisoning, the results of which are terrible in the extreme.

This is due to the use of white phosphorous, which is not necessary and almost all European countries prohibit it. In 1906 seven European countries, Germany, France, Italy, Luxemburg, Switzerland and the Netherlands came to an international agreement prohibiting the manufacture, importation and sale of matches made with white phosphorous and sulphur. But in this country we are still more concerned about profits than human life or welfare.

IMPORTANCE OF SUFFICIENT SLEEP

By W. R. Gilbert

A most timely and important warning has been given by some of the most illustrious medical men of the day, men, too, who have been noted for the opportunities they have had of studying child-life, of which they have taken advantage. The warning evidently issued after the most serious consideration is that to school chil-

dren the time allotted to sleep is, as a rule, much too limited.

The value of sleep is not only better understood to-day, but it is enhanced by the character of the changes that have taken place in social life. There can be little doubt that much of the excitability and the nervousness that are characteristic of the American people owe their beginning in a large measure to the wear and tear of the nerves, that have not had sufficient rest to allow them to recuperate. It is noteworthy that many of those who have taken a leading part in the world's history have owed their eminence in a large measure to the faculty of sleep.

Napoleon could go off to sleep whenever he wished, and Wellington seems to have had a constitution similar in this respect, at least.

Mr. Gladstone, who for physique, rankt among the very first of statesmen, during the heyday of his fame slept as profoundly and regularly as a child.

SHIPWRECKS

By L. M. Cross

To one who has never crost the ocean, but has only stood on the shore and watcht its restless billows as they wrathfully dasht against the beach, there is associated in the mind a picture of awful danger. The impressions are deepened if, during a storm, the eyes rest upon some ship which is vainly endeavoring to ride safely to port upon its waves and is dasht against the rocks or landed a hopeless shipwreck. Yet if the vessel is staunch, if its machinery and boilers are in perfect order, if the captain is experienet and intelligent, if the pilot is guiding the vessel with the intelligence which the knowledge of the chart gives him, the dangers are not so appalling. The storm only drives the ship temporarily from its course; by and by, when it subsides, the grand old vessel goes safely and surely on its way to the desired haven.

What if there is no one at the wheel! What if the pilot has no chart to guide the ship with its priceless freight of human life? Sure and certain shipwreck awaits the

vessel. It makes no difference how splendid the machinery, how strong its timbers or how experienced its officers and crew may be. The pilot must have the chart and compass; and this is true of human lives. To avoid shipwreck and ride safely and strongly upon life's ocean one must know of the location of the rocks and shoals to be avoided as well as the right and safe course.

Thousands of parents and teachers, not wilfully perhaps but thotlessly, if you choose, are leaving the boys and girls under their charge, to certain shipwreck of mind and body because they do not instruct them in a pure and healthful manner upon subjects concerning which intelligence is so essential.

Why should boys and girls be shipwreckt because of ignorance?

PARENTAL NEGLECT

By C. W. Fowler, Superintendent of Kentucky Military Institute, Lyndon, Kentucky.

Every man ought to know that boys are exposed to certain forms of danger that can only be avoided by being forewarned, and no one so well as the father can give the boys this warning.

In an experience of twenty years we have found only three fathers that had warned their sons of the dangers they might inflict on themselves, and only one who had given the second warning.

Under these circumstances is it any wonder that boys bring trouble and disease upon themselves? The only wonder is that more of it does not occur. Every State in the Union could dispense with one-half of its lunatic asylums if fathers did their duty to their sons. There are certain subjects that must be explained to boys before they are twelve years old, and there is no reason why they should not be told when they are five. The other warning should be given before the boy is fourteen years old; if you neglect it you may regret it all your life and your son all his life, and yet further generations to come. —Purity Advocate.



ALICE B. STOCKHAM.

Author of Tokology and Other Books.

There are few women in America or in the world who are better known for their useful service to humanity than Dr. Stockham, the subject of this sketch.

The editors of the Character Builder spent Sunday afternoon visiting with Dr. Stockham at her home, 926 Electric Ave., Alhambra, California, a beautiful suburb of Los Angeles. Dr. Stockham is very active mentally and physically. She has reached the ripe age of 75 years, and looks as if she might continue her service to humanity many years longer.

The cut accompanying this sketch shows a well balanced temperament and a many-sided development. Dr. Stockham has been successful in seven different occupations. She began teaching before she was sixteen years of age and taught eight years. She then prepared for medical practice and was successfully devoted to the profession for thirty years. At one time Dr. Stockham had occasion to take her lit-

tle daughter to New York for surgical treatment. While there she learned Dr. Dio Lewis's system of light gymnastics. On her return home to Lafayette, Indiana, she rented a large hall and for two years instructed large classes in that method of physical culture. The lecture field was the next venture and was carried to a successful issue. It is as author of Tokology, Coradine's Letters, the Lover's World and other books that Dr. Stockham is best known. A quarter million copies of Tokology, a book for every woman, were sold during the first ten years; it has now been translated into several languages and nearly a million copies of the books have been sold. As a publisher Dr. Stockham managed her own business and was very successful. The seventh venture was as Camp Organizer. For eleven years she owned and conducted a summer camp of philosophy and ideals; this was continued until 1908 and the last year was the most successful.

Dr. Stockham is a motherly looking woman and has performed her duty as mother and home-maker in addition to the various occupations mentioned above. Her life is a worthy example for girls and women who have ambition to render valuable service to humanity, and get real pleasure out of life.

The writer has met Dr. Stockham on several occasions at her office in Chicago and was very favorably impressed by her simple life and high ideals. Our visit today was a very pleasant one and we trust her life may be spared to continue her useful service to humanity.

Today Dr. Stockham visited the Pacific College of Osteopathy and arrangements were made for her to lecture to the students in the near future.

Doctor (to wife of patient)—And—er—I hope you took his temperature this morning?

Wife—Well, it was like this, sir. I put the barometer on his chest, and it went round to very dry, so I gave him a quart of buttermilk, and he was all right this morning.

UNIVERSAL BROTHERHOOD AND
COMRADESHIP

By Harry J. Stone

I. Universal Brotherhood

For two thousand years we have repeated with our lips, "Our Father," and yet can it be said that we live as tho all human beings were brothers and sisters? Nations, at terrible cost, prepare, either to defend themselves from their neighbors, or to attack them if chance offers. Huge engines of destruction patrol the seas. The unity of mankind is worse than a myth; it is the dream of a lunatic."

There is much in such a reply that merits careful thot. It is the revolt of the mind against mere abstract reasoning. It is the call to the idealist to point the path in addition to revealing the mountain-top. It reminds us that it is in the workshop, at the desk, in the home, that the principle of brotherhood must be tested, before it can be applied universally. It is the warning of common sense against an old danger—the danger that we may permit a word, or a phrase, to charm us into the belief that we have applied a new principle of conduct to human affairs.

More than these, perhaps, it stands for the refusal of the soul to take the leap from self-interest to self-sacrifice.

When all this has been admitted, however, it must be added that the reply is only a point of view. It does not explain, does not take us to the heart of the subject. It suggests no remedy; it satisfies no one. Above all these considerations, it in no way represents the growing body of sincere thot on this subject, that is slowly, but surely, changing our relationships.

* * *

Before anything can enter the realm of "things seen" it must be born in the unseen. Back of all objective fact, there must have been the hidden thot, desire or aspiration. In seeking too hastily for material evidence of universal brotherhood, there is a danger of overlooking important steps that lead to its realization.

If we would discover the truth of this or any other subject we must be very humble in the search—truly as a little child. The beginning of the road to the full realization of brotherhood lies by a lowly path; it is hidden in the heart of the child. There arrives in the unfoldment of every child-mind a time when amidst the crowd of little personal desires, there appears a stranger; the desire for companionship. This demands of the child his first sacrifice. It is about this time that, with a quaint air of doing something important, he puts aside one of his chocolates for a chum. There are no barriers at this time. The child, with a child's intuition, has realized in its simplest form the principle which, accepted and lived by all men, will result in universal brotherhood.

Oh that those first intuitive sympathies of the child might be kept pure and undefiled; that, with each new experience, every influx of knowledge, they might grow and expand in the soul! What a mighty power for comradeship in men and women! What deep full friendship! All talk of peace would cease; all the difficulties of our international relationship disappear. Peace would be realized.

What are the demands of such a comradeship?

II. Comradeship.

True comradeship is rare. We value it the more because of its rarity. It demands a high, but simple culture in two souls, and the will to give of their best each to the other. It reveals a capacity to enter fully into sympathy with a fellow being; briefly, the power to love. It is almost unnecessary to add that such soul-culture is equally possible to miner or millionaire, ploughboy or professor.

Man cannot live alone. A hermit is an affront to our humanity.

"Man lives not for himself alone,
In others good he finds his own,
Life's worth in fellowship is known."

A joy that we cannot share is but half a joy. Should we come suddenly upon a glorious scenc, immediately there leaps

up the wish that some loved friend might also see it. A joke seems but a shadow until we have told it. Even virtue may be a cold thing enough if it does not warm a man's heart to his fellows.

Heroes in fiction are always more or less unreal. A comrade is a hero in real life. Nothing has more influence for good or ill in the life of a boy, than the advent of one of these heroes. Life may be said to be incomplete before we have known the joys of comradeship.

True comradeship demands nothing less than that, in varying degrees, according to our capacity, we shall be a strength in another's weakness, a joy in his sorrow, an inspiration in his time of doubt. It demands that the old selfish nature shall be so far transmuted into unselfishness, that the best within us may abandon itself to that for the highest interest of a fellow being. When this condition is fulfilled, the need is met, healing takes place, healing of soul, or mind, or body.

There is a joy, too, in such abandonment that is one of life's best gifts, when a soul by quiet and contemplative sympathy has discovered the highest need of another, feels the power and the will to meet that need, that moment is an ecstasy.

These unseen unions bring enlightenment. It is, perhaps, not too much to state that every new influx of life, every broadening and deepening of consciousness, is brot about by the exercise of this power. Everything that dwarfs our power to love means separation, and separation is death. Everything that increases that power makes for fellowship, and "fellowship is life."

To have many and deep sympathies invests life with a certain holiness. To more fully understand one's neighbor is to enter into closer harmony with the Divine. Briefly, to love increases the capacity to love. That is to say, gives us a larger vision of God, for God is Love.

Let nothing be omitted that makes for the realization of a Universal Brotherhood. Arrange treaties and arbitration courts; limit armaments, send out messengers of peace where these will hasten the coming of the new day. But these things alone

will not bring peace and brotherhood. The ultimate value of all these outer expressions depends upon the individual inner capacity for comradeship. If hatred still reigns in human hearts, not all the treaties, nor all the messengers of peace could stay the destruction and sorrow that must result. If we would have peace on earth and the brotherhood of men, we must do more than arrange treaties or limit armaments, more even than refuse to bear arms against our neighbors; we must cultivate a deep comradeship. If we would realize to the full these ideals we must all grow in the power of being brothers of men in our individual capacity.

There will be many joyous landmarks on the road to Universal Brotherhood, but the full realization of that ideal will not come until every human soul radiates love to all living creatures, until every mind is pledged in quiet service to his comrades.—The Epoch.

INTERNATIONAL PEACE NO LONGER AN IRIDESCENT DREAM

By B. O. Flower, in Twentieth Century Magazine.

At no period in history have the friends of peace and true civilization had so sound grounds on which to base their hope of the international peace as to-day. There have been bright hours when nations seemed on the verge of exchanging brute force for reason, but these awakenings were not deep-rooted or general enough to meet and overcome savagery, cupidity and the power of prejudice, custom and ancient thot.

To-day, however, sentimental agitation is being complemented by modern scientific research and a civilization-wide systematic educational campaign address to man's reason and self-interest as well as to his noblest moral impulses; while a third factor—one of the most powerful safeguards against the menace of hysterical jingoes, is found in the resolute opposition to militarism of the millions of Socialists thruout civilization.

The first Hague Peace Congress markt a distinct epoch in the advance of civilization, and since there has been a steady

growth of sentiment among sane and thoughtful people against the murder game of nations and the crushing burdens imposed on industry by ever-increasing armaments. The war against war that has been waged has substantially increased the army of thinking men and women who have taken an unequivocal stand for international peace. The proposed American treaty with Great Britain—a treaty that if ratified will doubtless be followed by similar treaties with the Republic of France and other nations, is a striking illustration of the rapid advance which has marked the peace propaganda of recent years. If this treaty should be ratified, it would, we believe, prove the greatest and most far-reaching advance movement in favor of world peace that has yet materialized.

A work that is even greater in its potential value is the Carnegie Endowment. In his exceptionally able address delivered at the Seventeenth Annual Lake Mohonk Conference, President Nicholas Murray Butler of Columbia University declared that this endowment for international peace marked an epoch, in that it furnished the organization and the means for a sustained and systematic effort to reach and convince the public opinion of the world by scientific argument and by exposition.

Prior to the Hague Conference, all peace movements had been sporadic rather than systematic and continuous, and only since the establishment of the Carnegie Endowment has it been possible to inaugurate and push well-defined work along scientific lines, or research embodying modern critical methods, and to disseminate results in such a way as to appeal to the intelligence of Christendom. Now, however, three definite lines of work are being carried forward. One section is devoted to International Law; another to Economics and History; while a third division of the work is devoted to Intercourse and Education. The first section is under the direction of one of America's greatest authorities on international law, and associated with him will be leading international legal authorities of all civilized nations. The division devoted to Economics and History will make exhaustive research and publish

authoritative data relating to economic causes and effects of war; "the economic aspects of the present huge expenditures for military purposes; and the relation between military expenditures and international well-being and the world-wide program for social improvement and reform which is held in waiting thru lack of means for its execution."

"In these two divisions—those of International Law and Economics and History—the Endowment will," says President Butler, "under the leadership and guidance of trained scholars of the first rank, seek to make constant and influential contributions to human knowledge, with a view to so educating public opinion as to hasten the day when judicial process will everywhere be substituted for force in the settlement of international differences and misunderstandings."

Of the work of the division of Intercourse and Education President Butler observes: "It will be the function of this division to supplement the work of two divisions, which may be called, perhaps, the scientific ones, by carrying forward vigorously, and in co-operation with existing agencies, the educational work of propaganda, of international hospitality, and of promoting international friendship. Among the tasks of this division will be to diffuse information and to educate public opinion regarding the causes, nature and effects of war, and the means for its prevention and avoidance; to establish a better understanding of international rights and duties and a more perfect sense of international justice among the inhabitants of civilized nations; to cultivate friendly feelings between the inhabitants of different countries, and to increase the knowledge and understanding of each other of the several nations; to promote a general acceptance of peaceable methods in the settlement of international disputes; and to maintain, promote, and assist such establishments, organizations, associations and agencies as shall be deemed necessary or useful in the accomplishment of the purposes for which the Endowment exists. In other words, this division will make practical application of the teachings and findings of the divisions of International Law and of Economics and History.

The idea of peace is taking possession of the imagination of the thought-moulders of the most advanced nations of earth, just as the idea of war has for ages held enthralled the imagination of the world; and so rapid has been the advance of peace sentiment in recent years, so thoro and far-reaching the work for international conciliation, that we doubt if anything can arise that will turn back the hands of the dial. Still, let no man deceive himself by imagining that the victory has been won. The world is yet very largely under the dominance of men who love the murder game of nations. The lust for military glory and personal power and the lust for killing are still a potent force in many minds among those who aspire to leadership; while there is always a large section of society which is easily influenced by alarmist cries and sentimental appeals to prejudice. Men who find it impossible to refrain from shooting down mild-eyed fawns for the sheer joy of killing, and who find no shame in boasting of shooting an enemy on the battle-field who is beating a hasty retreat, will still be heard talking of there being questions that cannot be settled by peaceful or constitutional methods; but the best thought of the world is rapidly leaving behind the men who represent the spirit of slaughter.

Recently Baron d'Estournelles de Constant, after his exhaustive tour of this country, during which he made a special study of great issues connected with war and peace, published in *The Independent* a deeply thoughtful paper on the so-called "inevitable" war between the United States and Japan, in which he showed that a vast majority of intelligent people whom he met scouted the idea of such a war. He addressed notable gatherings at colleges, in churches, before chambers of commerce, in state legislatures and at banquets. The daily press gave much space to the reports of his addresses, but no strong or general dissent was shown in private or public from the Baron's outspoken conclusions. The distinguished Frenchman makes a remarkably clear and convincing argument to prove that the alarmist jingoes are hopelessly in the minority.

"All this," he says in concluding his

presentation, "proves how little reliance can be placed in these alarms of war. If no one takes them seriously, they fall of their own weight. . . . The possibility of a war between Japan and the United States is not conceivable unless one is willing to suppose the two governments equally stupid, the two nations equally blind, and the world at large indifferent to their joint absurdity."

He goes on to show how futile it would be for Japan to undertake a war of aggression; that there is no reason to believe that she would commit this stupendous folly, and that the hysterical cries of the American jingoes are as unworthy of the Republic as they are absurd.

Personally, we have steadily held that the only menace to the continued peace of America with Japan lay in the conscienceless journalists and military jingoes who on every favorable occasion strive to make the people distrust Japan as well as other nations, and to foster feelings of hostility toward the Japanese and other peoples.

It is to be expected that a certain military element that opposes all civilized measures for the peaceable settlement of national disputes, and which is looking for self-aggrandizement, will foster the war spirit; but it is the duty of all wise and right-minded citizens to frown upon all efforts to stimulate international hatred, suspicion and jealousy. It may be perfectly proper at the present stage of world affairs to suitably fortify all coast cities and prepare in a defensive manner for unexpected emergencies; but the expenditure of large sums of money and the fostering of the war spirit are the chief sources of war menace, especially in the Republic. Our position geographically, our traditions and the ideals and aspirations of democracy which we represent, all point to the Republic as being the natural leader of the world movement for peace; and earnest-minded citizens everywhere should appreciate the duty devolving upon them to forward in every way possible the great movement that is making for the abolition of war and for a spirit of concord and fraternity among the nations of earth.

THE FELLOW WHO IS DOWN
AND OUT

By A. E. WinshipEditor of the Journal of Education

"And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength."

It is nearly two thousand years since a famous leader of men, out for a morning walk, saw a charter member of the Down and Out Club in his path.

Tho he was a noted debater and profound philosopher, he wasted no time in argument or on philosophy, but impulsively stooped, and took him by the right hand; and immediately the down-and-out fellow began walking and leaping and shouting for joy.

This was so unusual that it has been told in all civilized lands for nearly two thousand years. But that was not a circumstance to what Ben Peterson and Bert Hall are doing in Muskegon and Milwaukee, and their deeds are not chronicled even in their own cities.

A year ago Ben Peterson was assistant chief of police of Muskegon. He was altogether an exceptional policeman. The boys were in love with him, notably the mischievous and malicious boys.

J. M. Frost, superintendent of schools, had been having all sorts of trouble over the truancy problem, when an opportunity came to secure a new truancy officer. He proposed Ben Peterson, assistant to the chief of police. The board protested that it could not afford to pay him the needed salary.

"What? Not pay as much to prevent criminals as to catch them?" said the superintendent; and that settled it. Ben came.

The first case referred to him was a group of four boys, near the end of the compulsory school age. Jim was the leader of the bunch. "A bad one," the teacher said. "A desperado," said another. The mother begged Ben not to say anything to Jim, for he would run away from home and be a thoroly bad boy if he was sent back to school.

Ben said: "When he comes home tell

him there is a gentleman in the other room who would like to see him."

"How did the fish bite?" was Ben's salutation when Jim came in. Jim soon said he would go back to school, and would never play 'hooky' again, and Ben proposed to go a-fishing with him some Saturday.

When Ben was at supper, he was called to the door by Jim and his three pals, who came to say that they were all coming back to school, and would never play "hooky," and would all go fishing with him and Jim.

Five months passed since Ben entered upon his work, and there were 127 boys quietly, happily at work in school who but for his methods and personality would have been a rebellious set. All sorts of arts and devices have been necessary.

'Tuggy' was the leader of the toughest gang in the city. Nearly every night they would go to one of the schools, and with chalk write most vulgar things on the door, and draw obscene things. The janitor had to go down in the early morning before people past by, and wash it off. There was no doubt as to the gang involved, but they were too alert to be caught.

Ben went to Tuggy's school, and called him out. "Have you ever thought you would like to be a policeman sometimes?"

'Bet your life. It's just what I want to do.'

"Would you like to begin as my assistant, and report to me regularly?"

'Just what I'd like best of anything in the world.'

And then Ben assigned him to catch the gang of good-for-nothings who were defiling the property. There was never anybody to be caught after that.

Hallowe'en came soon after, and Ben assigned Tuggy to find some boys to assist him and watch the property in that section; and for the first time there was no property damaged.

Heretofore the truant officer has had to issue threat notices to from ten to fifty parents a week on account of their truant children. In seventeen weeks Ben has issued but one.

Bert Hall began the helping-hand work in Milwaukee the first day of June, 1909.

He soon enlisted four hundred prominent men, who contributed to the work and agreed to wear a helping-hand button, which indicated that they were ready to be responsible for getting a job for at least one boy who is down and out, for keeping track of him in all ways, and for making a man of him by personal attention. In six months Bert Hall and his noble four hundred had got hold of more than seven hundred of the down-and-out young fellows; and on December 1, six months from the start, the combined wages of the seven hundred was at the rate of \$180,000 a year; and practically not one of them would have been earning a cent, and many of them would have been up to mischief.

A boy in a large retail store stole a total of \$12.50. Bert Hall was notified, and went at once to the store. Soon after he entered the office, where the head of the department had the bad lad, the proprietor was sent for; and, as he saw Bert Hall, he smiled, for he was wearing one of Bert Hall's buttons.

"All right, Bert," said the proprietor, "I'll make this my case."

Instantly the defiant boy changed as by magic. He realized that he had a personal friend in the head of the house.

"Let me pay it back, one dollar a week," said the lad, "and I'll make good. You see if I don't." Life was a very different thing to him, and no less to the proprietor, from that moment.

"And he took him by the right hand, and lifted him up; and immediately" he "received strength."

The above article appeared in the Christian Endeavor World, and immediately so many letters of inquiry began to flood Supt. Joseph M. Frost of Muskegon that he has had to prepare a circular letter to send to all inquirers. The letter is such a noble endorsement of the work of which I wrote that it is here given entire.

What Superintendent Frost Says

I have no printed matter in regard to the work of Mr. Peterson. The fact is, a book could be written on what he has done in a single year, but as yet we have made no effort along this line. I believe he is considered by the teachers and the school

authorities to be one of the most valuable acquisitions the system has ever had. He is a man of wonderful personality. I presume the fact that he was a detective in the police department of this city for several years has much to do with his success in handling boys. He knows all the boys and the girls in the city who are inclined to be wayward. He calls them by name when they come into his office, shows a personal interest in them, and impresses upon them the fact that he is their friend and has only their best interests at heart, that he is working hard for them, and that they must of necessity help him and not go back on him, and that at all times they must play fair. He knows how to talk with them so as to gain their confidence, and as he always gives them a square deal, he has a powerful influence over them, and in most cases gets them to stand by their agreements with him. If he has a boy that is inclined to be a truant, he makes it a point every morning to call up his teacher, and if the boy is not in school, to hunt him up immediately. I believe Mr. Peterson's perseverance in following up each case is a thing that helps him greatly in his work. I am pleased to report that we have scarcely any cases of truancy at the present time, and that this condition of affairs has been brought about without making a single arrest.

Mr. Peterson has aided materially in bringing the home into closer relation with the school. When a parent is angry with a teacher because he feels that his child has been mistreated, Mr. Peterson calls on him and shows him the necessity of co-operation with the teacher. He also acts as an employment agency to aid boys and girls in securing work. He has particularly interested a large number of people in employing boys and girls outside of school hours and on Saturdays. (I have known cases where boys make as much as \$3 a week working after school hours.) Besides, he visits the factories and insists that no child be employed without the permit required by law. I might say right here that no permits in any case are issued for work without his recommendation. Then,

too, he delivers all the cards of the medical inspectors that request the parents to consult a physician in regard to their children, so that he can explain the matter properly to them. (This work will be done later by the school nurse.) Further, he has made a strong point of providing children with clothing. If he finds a child poorly clad, he immediately invites him to his office, and then, after seeing to it that the child is given a bath, sends him with a written request to the bureau of social service, where he is fitted out with clothing, thus removing one of the most serious obstacles that prevents his attendance at school. Mr. Peterson, likewise, has an arrangement with the city poor master to purchase shoes for any child who is in need of them and cannot be supplied by the social service bureau.

He visits pool rooms and bowling alleys, and sees that no minors are allowed in these places. Whenever a boy is found in possession of tobacco, Mr. Peterson immediately takes the boy with him to the merchant from whom the weed was purchased, and gives him fair warning that a repetition of the offence will be prosecuted to the full extent of the law. He aids the police department, the sheriff, and, in fact, all the agencies of the city that come in contact with the child. Frequently men call up here and tell me that the boys are stealing fruit or committing some misdemeanor, and want me to refer the matter to Mr. Peterson. I tell them that that is a case that should be referred to the police department. The police department! We want Ben, he is the only one in this city who knows how to handle boys," is the usual reply. Frequent requests come to the office to have Mr. Peterson sent to the home, as the parent says: "He knows better how to talk to my child than I do." No hour of the day or night is ever inconvenient for him to answer an appeal which concerns a boy or a girl.

Mr. Peterson's great human interest, his courtesy, his large heart, his courage, and his desire to help every family makes it easy for him to insist that the children shall receive the education to which they are legally entitled. No parents feel that an

attempt is made to take advantage of them. We therefore have the co-operation of the parents instead of their opposition in enforcing the compulsory education law.

PROSPERITY AND CIVILIZATION

Some men labor under the conviction that worldly success and power are real happiness and victory. If they gaze upon Nero fiddling upon the walls of burning Rome, they say, "Behold, a wicked man who hath gained prosperity"—as tho they were sure that Nero was happy at heart and looked upon himself as the successful hero. There is an Alexander VI., sitting arrayed in all the pomp of Papal dignity and authority, having sullied the history of mankind by the committal of the most atrocious crimes; but was there anywhere, in all Europe a man so truly miserable as that same Alexander? Henry VIII., in a sense was a successful man; he commanded, and the lives of our best and wisest men were sacrificed—he was courted on all sides, and often spoke of himself as the grand arbitrating power of Europe. Did his success render him happy? There was not in all Europe a man more afraid of being left to the sole companionship of his own conscience. But Sir Thomas More, sent by the same Henry to the block, was the happiest man in Europe. "He was an unsuccessful man," it is said. Yes, unsuccessful in prolonging life, in gaining money, and adding to his acres; but in the grander facts of life he was allsuccessful; he lived as an honest man, rejoiced as one whose heart is unladen with care, and died as he dieth whose conscience is pure, and who hath no cause to fear the Eternal. Surely, both with regard to the present and the future, such men are the successful.—The Christian Life.

What, indeed, is true civilization? By its fruit you shall know it. It is not dominion, wealth, material luxury—nay, not even a great literature and education widespread, good tho these things be. Civilization is not a veneer; it must penetrate to the very heart and core of societies of men. Its true signs are that for the poor and suffering, chivalrous regard and respect for

women, the frank recognition of human brotherhood, irrespective of race or color, or nation or religion; the narrowing of the domain of mere force as a governing factor in the world; the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of Justice. Civilization in that, its true, its highest sense, must make for Peace.—Lord Russell of Killowen.

The wise man must remember that while he is a descendant of the past, he is a parent of the future; and that his thots are as children born to him, which he may not carelessly let die.—Herbert Spencer.

All our earthly life is a necessary development towards the perfectly good and blessed divine life, and the final and crowning stage of the development of the individual consciousness is therefore that in which the finite spirit, by thot or reason, apprehends the organic plan of existence, knows with clearness the intimate nature of the relations which unite him and all other finite spirits in one great community of free intelligence with a common aim and purpose, and thus subjectively realizes the supreme synthesis of thot.—Fichte.

INGERSOLL ON WOMAN'S LOVE

The Eloquent Sentiment of the Great Agnostic

"It takes a hundred men to make an encampment, but one woman can make a home. I not only admire woman as the most beautiful object ever created, but I reverence her as the redeeming glory of humanity, the sanctuary of all the virtues, the pledge of all perfect qualities of heart and head. It is not just nor right to lay the sins of men at the feet of women. It is because women are so much better than men that their faults are considered greater. A man's desire is the foundation of his love, but a woman's desire is born of her love.

"The one thing in this world that is constant, the one peak that rises above all clouds the one window in which the light forever burns the one star that darkness cannot quench, is woman's love. It rises

to the greatest heights, it sinks to the lowest depths, it forgives the most cruel injuries. It is perennial of life and grows in every climate. Neither coldness nor neglect, harshness nor cruelty can extinguish it. A woman's love is the perfume of the heart. This is the real love that subdues the earth; the love that has wrought all miracles of art; that gives us music all the way from the cradle song to the grand closing symphony that bears the soul away on wings of fire. A love that is greater than power, sweeter than life and stronger than death."

PROGRESS AND PEACE

Awake! O sleeper and go forth,
The world demands your aid;
From East to West, from South to North,
The call for help is made;
To sow broadcast the seeds of truth,
To teach the Master's plan—
The law of universal brotherhood,
With equal rights to man.

Prepare the way for "peace on earth,"
"Good will to men" proclaim,
Give freedom, liberty, new birth,
Give joy and hope for shame;
Inspire the world with purest love
For every brother-man;
All bitterness and strife remove,
And teach a better plan.

To settle all disputes and wrongs
By arbitration wrought;
Where reason guides, where right belongs,
And gives relief when sought;
Disarm the soldiers, set them free,
To walk in paths of peace;
From burdens that ought ne'er to be
The suffering world release.

* * *

Progress and Peace then hand in hand
Shall constantly go forth;
And Harmony and Equal Rights
Shall make a heaven of earth;
The nations shall learn war no more,
All strife and wrong shall cease;
A world redeemed, from shore to shore,
To Progress and to Peace.
—Dr. L. M. Entwistle in Voice of the Magi.

Suggestions on Home Making

EDITED BY
MRS. M. K. MILLER
Teacher and Lecturer on Domestic Arts

POINTERS TOWARD SUCCESS IN ALL-ROUND HOME MAKING FOR BEGINNERS

Mrs. G. A. Hinton

To be a good housekeeper was in olden times considered the highest achievement of women. If the women of to-day would only realize the God-given possibilities there are in true home making, there would be less seeking for larger fields of usefulness while the single "home acre" was left untilled.

System, forethought, and love for those for whom the work is done render this profession no more laborious than any other which a woman may choose. All are not born to it, but all can acquire it, if necessity demands, and love stimulates. A good housekeeper should be a good Samaritan; she should be good, and keep still about it.

The most beautiful art is the art of living, and the real worth of a life or home is the influence which goes out from it. One way to health and happiness is to have beautiful and pleasant surroundings; not necessarily expensive, for the humblest home can be faultless in neatness and order, and radiate so much good cheer and genuine hospitality that a millionaire living in a palace might well envy it.

It was Sidney Smith who said that it is not the man who first says a thing who deserves the credit, but he who says it so long and so loud that he persuades the world that it is true. If I could say only one thing to the young housekeeper, and say it long enough and loud enough to make an impression, it would be: Simplify and systematize your work. Careful planning will make housework a pleasure rather than drudgery. Have regular days for doing different things, and if there is any part of the work that is a bugbear, be sure

to do that first. You will be surprised to know how soon you will learn to like it, and what a pleasure the rest of the work will be.

Have a place for everything, and be sure to have everything in its place. If possible, have your baking table in your pantry, so close to the ingredients you use that everything can be put right back in its place as soon as you are thru with it. So many times one sees a kitchen table covered with all sorts of things after the baking is over, when, with good management, it is not necessary for anything to be there except the molding-board and rolling-pin, which can be quickly cleaned and put away.

After the table is set, and while the dinner is cooking, there are always a few minutes one can use to excellent advantage in washing the dishes that have accumulated while baking and preparing the dinner. What is more discouraging after one has worked thru the morning, and eaten a hearty dinner, than to face a sink or kitchen table full of baking dishes, pots, and pans? The habit of tidying up the pantry before dinner is easily acquired, and will well repay one.

Plan to have all the kitchen work finish in the forenoon, so the afternoon can be devoted to reading, sewing, or doing kindly deeds for one's neighbors. By planning for it we can have time to accept and extend hospitality. If we took more time to become acquainted with our neighbors and friends, there would be more bright spots in our experience, and fewer misunderstandings.

Why wait to invite our friends to our house until we can entertain them lavishly? Why should the woman of small means and little or no help undertake to serve a dinner planned on the same pattern as a banquet? A luncheon or dinner of two or three courses well cooked and daintily served, is

more agreeably remembered than one of longer duration where vulgar show takes the place of simplicity, where the hostess is weary, red faced, and anxious, pleased when it is all over, and the guests are glad to escape.

Why not seek to come in close touch with our friends to give them the bread of life rather than the material things of which they already have an abundance? Let us as Christian women raise the standard for a simple, wholesome life, one that will make us a blessing to those around us.

"We shall be so kind in the after-a-while;

But what have we been to-day?

We shall bring to each lonely life a smile;

But what have we brot to-day?

We shall give the truth a grander birth,

And to steadfast faith a deeper worth;

We shall feed the hungering souls of earth;

But whom have we fed to-day?"

— o —

The auctioneer held up a battered fiddle.

"What am I offered for this antique violin?" he pathetically inquired. "Look it over. See the blurred finger-marks of remorseless time. Note the stains of the hurrying years. To the merry notes of this fine old instrument the brocaded dames of fair France may have danced the minuet in glittering Versailles. Perhaps the vestal virgins marcht to its stirring rhythms in the feasts of Lupercalia. Ha, it bears an abrasion—perhaps a touch of fire. Why, this may have been the very fiddle on which Nero played when Rome burned."

"Thirty cents," said a red-nosed man in the front row.

"It's yours!" cried the auctioneer, cheerfully. "What next?"—Cleveland Plain Dealer.

— o —

Reporter—"If you will allow me to have the sermon which you are to deliver on Sunday, I will copy it and print it in Monday's paper."

Reverend De Goode—"I cannot allow my sermon to go out of my hands. If you will come to church on Sunday, you can hear it and take notes."

Reporter (with dignity)—"I do not work on Sundays, sir."—Ex.

MENUS FOR THREE DAYS

BREAKFAST

Cornmeal Mush

Stewed Tomatoes with Bread Crumbs

Potato Cakes Fresh Fruit

Graham Gems Honey

DINNER

Lentil Soup

Stewed Potatoes Baked Lima Beans

Stewed Summer Squash Sliced Tomatoes

Pineapple and Tapioca

BREAKFAST

Oatmeal Mush

French Toast Baked Apples

Nut Butter and Honey

DINNER

Rice Soup

Baked Potatoes Stewed String Beans

Cauliflower Minced Beets

Chocolate Pie

BREAKFAST

Crackt Wheat Mush with Cream

Cheese Cream Toast Fresh Fruit

Comb Honey

DINNER

Tomato Soup

Escallopt Potatoes Green Corn on Cob

Stewed Cabbage Yorkshire Pudding

Steamed Peach Pudding

— o —

VEGETARIAN RECIPES

FRENCH TOAST

Mix together two tablespoons of flour, a tablespoon sugar and a pinch of salt, adding gradually one egg, beating until smooth, then one cupful of milk. Dip stale slices of bread into this and let stand for half an hour on a platter, adding now and then more batter until the bread is well soaked. Fry in a little butter in a spider, burning until golden brown on each side.

PINEAPPLE AND TAPIOCA

Soak two cups of tapioca over night, and simmer in double boiler until clear, adding more water if necessary. Add two cups of sugar, the juice of two lemons and a small can of grated pineapple. Fold in the stiffly beaten whites of two eggs and serve cold with cream.

YORKSHIRE PUDDING

Ingredients: 3 eggs, 4 heaped up tablespoonfuls of flour; milk, butter.

Method: Beat the eggs to a light froth, the lighter the better. Beat into them the four heaped up tablespoonfuls of flour, a little at a time, with sufficient new milk to make it the consistency of good thick raw cream. Put $\frac{1}{4}$ -lb. butter in the ordinary Yorkshire pudding tin, and, when boiling, pour in the batter, and bake a rich brown, top and bottom. Serve with gravy and vegetables.

SAVOURY OMELETTE

Eggs, water, parsley, onion, mace and butter.

Method: Separate the yolks from the whites of the eggs very carefully. Beat the former as lightly as possible, adding 3 tablespoonfuls of water to 6 eggs, and then with a perfectly clean and very dry whisk, beat the whites to a stiff foam. Fold the whites into the yolks, sprinkling in sufficient finely chopped parsley and onion, salt and mace to give the desired amount of flavor. Melt a lump of fresh butter in the omelette pan, and, when boiling hot, pour in the mixture. Let it slowly brown on the bottom, keeping it from adhering to the sides of the pan by using the point of a knife. Put into a hot oven, or under a gas grill to finish off the top, and serve on a hot dish. Must be done to a turn or will become tough and leathery. Should be eaten at once. Various flavorings may be used, sweet or savoury, to suit individual tastes.

CHOCOLATE PIE

Scald a pint of milk. When hot cream two rounded tablespoons chocolate into it and set aside to cool. Take four heaping tablespoons sugar, one rounded tablespoon flour, a little salt, and add two beaten yolks of eggs. Stir this into the cool milk, put it into the crust and bake as eustard pie. Have quite a hot oven at first. Frost with the two whites and brown.

CHEESE CREAM TOAST

Toast slices of stale bread, butter and cover with a slight sprinkling of grated cheese. For five slices make a cream of

half a pint of milk, two level tablespoons each of flour and butter, salt and pepper to taste. When done pour over the toast, sprinkle lightly with more cheese, dust with a little paprika, set in the oven for a few minutes and serve.

THE APPLE AS MEDICINE

A good ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with; the entire process of digestion being accomplished in 18 minutes. There are medicinal properties in the acid of the apple that are not found anywhere else, according to hygienic analysis. These acids are of great value for people of sedentary habits, whose livers are sluggish, serving as they do to eliminate from the body noxious matters that retained make the brain heavy and dull or bring on jaundice and skin eruptions.

The apple also contains a larger percentage of phosphorus than any other fruit or vegetable, and this is admirably adapted for renewing the essential nervous matter of the brain and spinal cord. It is perhaps for this reason, though but rudely understood, that the old Scandinavian traditions represented the apple as the food of gods who, feeling themselves to be growing feeble or old, resorted to this fruit to renew their powers of body or mind. The custom of eating apple sauce with roast pork, goose and like dishes has sound hygienic reason behind it, the malic acid of ripe apples, either raw or cooked, serving to neutralize any excess of chalky matter engendered by eating over-rich meats.—Ex.

A sandbag as a warmer is said to be greatly superior to a hot-water bottle, which many people prize so highly. Get some clean, fine sand; dry it thoroly; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and also enable anyone to heat the bag quickly by placing it in an oven or on top of a stove. The sand holds the heat for a long time.

SATAN'S OPINION OF MODERN CIVILIZATION

The following satirical comment upon the much-lauded progress and enlightenment of civilized times, is contained in a speech made by the devil in George Bernard Shaw's "Man and Superman."

"And is man any the less destroying himself for all this boasted brain of his? Have you walkt up and down upon the earth lately? I have; and have examined Man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt to-day eats and drinks what was eaten and drunk by the peasants to ten thousand years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay, he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the arrow, the blow-pipe of his fathers far behind. In the arts of peace, Man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriters and bungling locomotives and tedious bicycles; they are toys compared to the Maxim gun, the submarine torpedo boat. There is nothing in Man's industrial machinery but his greed and sloth; his heart is in his weapons. This marvellous force of Life of which you boast is a force of Death: Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging you. What is his morality? Gentility; an excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot, because a despot can kill, or parliamentary cockfighting. I spent an evening lately in a certain celebrated legislature, and heard the pot lectur-

ing the kettle for its blackness, and ministers asking questions. When I left I chaikt up on the door the old nursery saying, "Ask no questions and you will be told no lies." I bot a six-penny family magazine, and found it full of pictures of young men shooting and stabling one another."

THE BOYLESS TOWN

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still;
For all the boys had fled.

And all thru the long and dusty street
There wasn't a boy in view;
The baseball lot where they used to meet
Was a sight to make one blue.
The grass was growing on every base,
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The dogs were sleeping the live'long day—
Why should they bark or leap?
There wasn't a whistle or call to play,
And so they could only sleep.
The pony neighed from his lonely stall,
And longed for saddle and rein;
And even the birds on the garden wall
Chirpt only a dull refrain.

The cherries rotted and went to waste—
There was no one to climb the trees;
And nobody had a single taste,
Save only the birds and bees.
There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done,
They sent for a messenger man.

There was little, I ween, of frolic and noise;
There was less of cheer and mirth;
The sad old town, since it lackt its boys,
Was the dreariest place on earth.
The poor old woman began to weep
Then woke with a sudden scream:
"Dear me!" she cried; "I have been asleep,
And, O, what a horrid dream!"

—St. Nicholas.



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